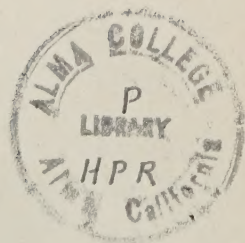


THE
HOMILETIC AND PASTORAL
REVIEW

VOLUME XXVIII. 2

NUMBERS 7-12

FROM APRIL TO SEPTEMBER, 1928



NEW YORK
JOSEPH F. WAGNER, Inc.

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CUM PERMISSU SUPERIORUM

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVIII, No. 7

APRIL, 1928

Should Mixed Marriages Be
Absolutely Abolished?
Religious Anarchy and Moral Chaos
Immolation, Mystical, Moral, Real
The Living Flame of Love
An Old Easter Sequence
Our Lady's Chevalier

Liturgical Notes—Roman Documents
Answers to Questions

In the Homiletic Part: Sermons; Book Notes;
Recent Publications

For Complete Table of Contents, See Second Page Preceding Text

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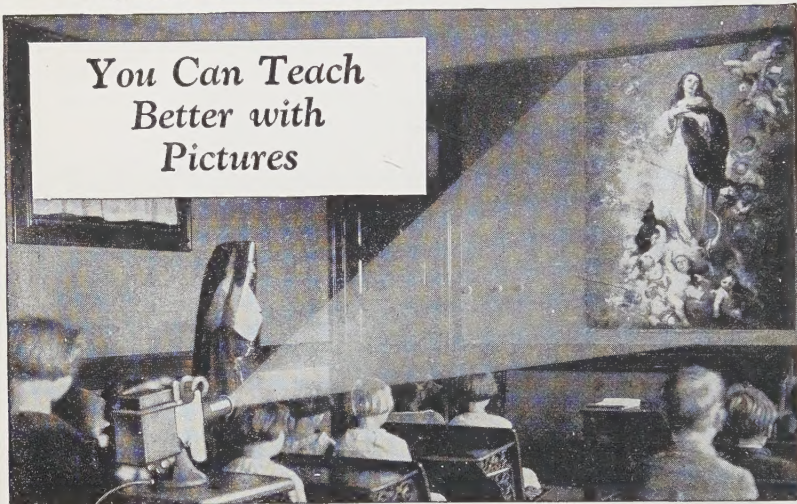
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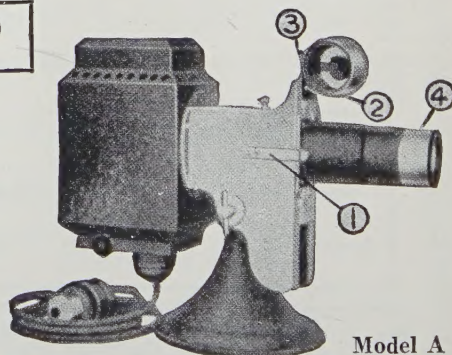
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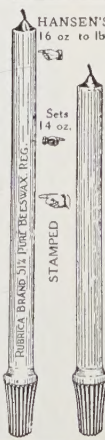
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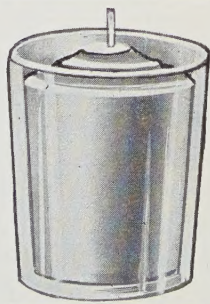
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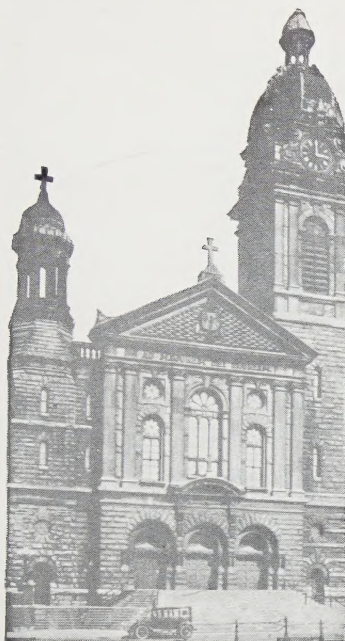
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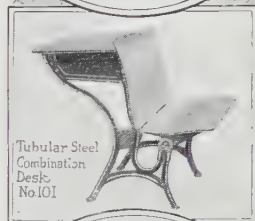
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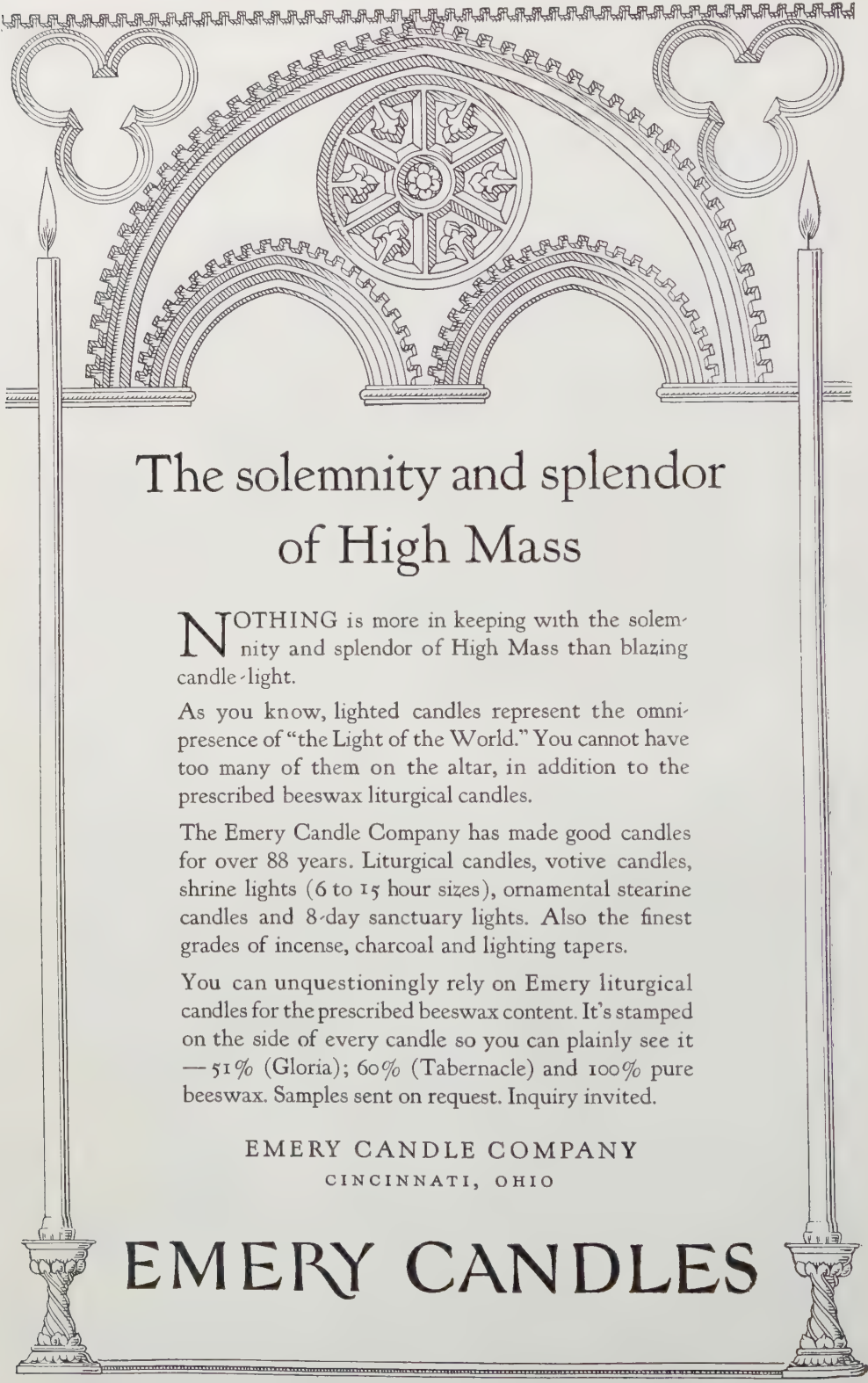
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The
Homiletic and Pastoral Review

Vol. XXVIII

APRIL, 1928

No. 7

PASTORALIA

Religious Anarchy and Moral Chaos

That, outside of the Catholic Church, institutional religion and organized Christianity are breaking down, is the wearisome burden of numerous lamentations which come from very diversified sources. It is quite true that an optimistic and hopeful note sometimes rises above this lugubrious chorus, and speaks of an invigoration of corporate Christianity through a reunion or at least a closer fellowship among the separated Churches. Although to blast hopes and show the futility of the confident predictions of optimism is not a pleasant task, we cannot but distrust these well-meant prophecies of better things. The union that is hoped for is not meant to be effected through the recognition of a common authority, nor is it to be on a doctrinal basis. In fact, the necessity of a common faith is belittled, and dogma as a bond of union is repudiated. We do not see how conditions can be remedied in this manner. If the Churches surrender the creed, they thereby abdicate their most fundamental function. A non-doctrinal union is of no avail. Already the dogmatic teaching of many of the Churches is so meager that there will be scarcely anything left if it is further reduced. Some are inclined to push this indifference as to creedal requirements to such extremes that they would adopt a platform on which Christians and Mohammedans could unite. Of course, that would mean the elimination of everything that is specifically Christian; it is really the end of Christianity. A suggestion of this type can be viewed only as a counsel of despair. The bond of union that is to bind the Churches together must be something positive. The mere absence of a creed cannot constitute a bond of union. It may remove possibility of friction, but it does not produce real, harmonious contacts.

Recently a new organization called the "Fellowship of Faiths" held a convention in Philadelphia. Here are some of the pronouncements of which the leaders in the movement delivered themselves. Dr. Chatterji, exponent of Buddhism, sounded the keynote of the meeting when he said: "We are taught that all religions ultimately lead to the same end. The different religions are but so many roads ultimately leading into one road. When you conceive of the universe as your home and peoples of all nations as your brothers, you can have hatred for none." Dr. Gupta, speaking for Hinduism, frankly stated: "Our aim is unity in variance and not in uniformity. The cross of Jesus, the crescent symbol of the Mohammedan, and the shrine of Buddha all stand for world brotherhood." Dr. Rufus M. Jones, of Haverford, spoke along the same undogmatic lines, and gave as the essence of Christianity the following: "The Christianity revealed by the Galilean was essentially one of love and brotherhood. The second great truth that He taught was that all men may become the sons of God. The third was that the kingdom of God can be built in this world and out of men." These utterances show the direction which the modern efforts for church reunion take. Quite patently they are bound to lead to an absolute doctrinal vacuum, in which no difference of doctrine exists because there are no doctrines. The present chaos of doctrinal opinion in that case will be replaced by utter emptiness.

REPERCUSSIONS OF THE PAPAL ENCYCLICAL

These movements for union are heading in the wrong direction. Instead of strengthening the Churches, they only increase their weakness. They resemble a river that, instead of flowing on in a deep and well-defined bed, spreads its shallow waters over a wide surface with the inevitable result that the dissipated floods are finally completely absorbed by the earth and dried up by the sun. By thus spreading itself without limitation, the river loses its identity and eventually completely vanishes. The fate of a non-dogmatic Christianity will be the same. Accordingly, the Holy Father sees little promise in these efforts, however much they may be inspired by the very best intentions. No one would more gladly welcome a united Christendom than the Sovereign Pontiff, but union on a non-doctrinal basis to him is inconceivable, as it is to every one who

really thinks. Doctrinal divergencies cannot exist in a united Christendom. They have a disrupting tendency and will prove factors of discord. They constitute an inherent menace both to unity and charity. Hence the Holy Father, prompted by paternal concern, writes: "How then can we conceive a Christian community whose members freely maintain their own way of thinking and judging, even though it be opposed to the way of others? How could men following opposite principles be part of one and an equal community of the faithful? . . . In view of such variance of opinion, we do not know how it is possible to prepare the ground for unity of the Church, considering the fact that such unity cannot arise except from one authority, one law, and one faith in Christians. We do, however, know it is easy from such variance to fall into indifference towards religion and into modernism which would make men believe that dogmatic truth is not absolute but relative—namely, subject to the various needs of times and circumstances and tendencies of the spirit, since it is not based upon immutable revelation but upon conformity to life."¹ Futile, therefore, must be all attempts to bring about a union of the Churches by discarding the doctrines of revelation. The existing differences cannot be reduced to a common denominator as may be done in the case of dissimilar fractions. All efforts of this kind will issue in disappointment.

Yet, the advocates of reunion are committed to this false and untenable position. They not only maintain their separate credal interpretations, but actually glory in their dissensions, regarding them as an inalienable right and a sign of high vitality. Thus *The Christian Leader* (Universalist Boston weekly) exclaims: "Impossible for Christians to differ! But they do differ and are Christians. Impossible to conceive of a Christian society of the faithful who are free to follow each one his own way of thinking of faith! But here it is—all around us." Quite so, only these various denominations, having each one its own tenets, its own practices, its own administration, can in no intelligible sense of the word be called a society.

Doctrinal agreement was never intended by the advocates of pan-Christian reunion. That now becomes absolutely evident. To that extent the Encyclical may be said to have clarified the situation.

¹ Pius XI, Encyclical on Christian Unity, January 15, 1928.

Dr. Christian F. Reisner, a leading Methodist pastor of New York, comments in the *Times* as follows: "I would not criticize the Catholic Church, but I hold the right to say that other Churches are just as legitimate if they lift the people and feed the best that is in them. I believe that every American must be religious, and the American religion is Jewish, Catholic or Protestant."²

Now, as long as the various Christian denominations persist in their doctrinal differences, they cannot stand as an impregnable bulwark against unbelief. Churches that are so thoroughly at variance with one another, cannot bear witness to the truth. The world will naturally distrust them, and refuse to accept their message. By its internal dissensions Christianity stands discredited. Its authority as a teacher is fatally compromised. The pagans are puzzled when the exponents of Christianity come to them with contradictory messages. That is the curse of a divided Christendom, which will only depart when the return to the One Faith shall have been accomplished. As the Pope says, doctrinal discord must lead to indifference in religion and complete scepticism.

The process of whittling away Christian truth will go on outside of the Church until nothing of it is left. Then the Catholic Church will stand alone in its defense of revealed truth, and not only that, but it will also be the lonesome defender of traditional morality. To the Church men will then turn for the bread of truth by which they must live.³

² Here are some other echoes the Encyclical has awakened. The *Presbyterian* says: "We regret the Pope's wrong assumptions, but we admire his loyalty to principle, his unwillingness to sacrifice what he regards as divinely revealed truth for the sake of unity of organization. Would that many of our advocates of a pan-Protestantism had more of the same loyalty to what they regard as truth, less of a disposition to sacrifice what they, too, regard as divinely revealed truth for the same unity of organization." The *Brooklyn Eagle* has this: "But between Authority and Individual Interpretation of God's Word there is a great gulf fixed. Roman Catholics cannot abandon the former. The latter is the very essence of Protestantism. Mutual respect, kindly feeling and a measure of coöperation in good works we may hope for. Nothing further is in sight." The *Springfield Republican* is pessimistic, and remarks: "Few observers outside of the Roman spiritual jurisdiction will see in this latest Encyclical the creation of a single new hope for the healing of the gash that has rent Christianity since Luther."

³ That is the outcome as Hilaire Belloc envisions it: "The result of this is that, as the few remaining Catholic dogmas accepted in the Protestant culture are abandoned one by one, society falls spiritually into the same sort of dust into which it fell socially through the same agency; and each man's standards differ potentially from his neighbor's. There supervenes a philosophic anarchy such as that into which we are now already plunged. . . . I conclude my brief Study of the Reformation by the remark that the Tide has turned in Europe. By which I do not mean to prophesy that the Catholic Church will reassume even within

That the doctrinal differences existing between the various Christian Churches have sadly impaired the prestige of Christianity and proved an obstacle to its progress, is a fact so patent that even Protestants cannot help but see it. Anent this subject, the *Boston Daily Globe* pertinently writes: "For several generations there has been a mild agreement among church members of many different bodies that division is the scandal of Christendom. But something more is needed to bring the unification religious enterprise must have if it is to become effective. Perhaps the time is not far off when the avowed enemies of Christianity, those who honestly believe it to be an obstacle to the progress and a drag on the welfare of mankind, may do the Protestant Churches a great service by compelling them to find common ground. . . . As long as there are distinctions without differences, as long as average folk find difficulty in making out the reasons for which Christianity is split into what must seem countless denominations, there will be wanting respect for the Churches as a whole. While this continues, the weakness of the Churches will increase in a way that no annual reports of progress, and no drives for more money, will serve to offset." While this is quite true, we have seen that these Churches are not willing to give up their doctrinal differences, but cling to them as a precious right. That is exactly the claim put forth by the *Grand Rapids Herald*: "There always will be different schools of theology, different systems of faith, and those who earnestly disagree upon these scores cannot be expected to forsake their precious convictions. But within these larger divisions are too many smaller divisions which are creedal rather than basic, and which it ought to be possible to waive for the sake of the greater good in those instances where a given community may be overchurched."⁴ Here again we must say that

so brief a space as two hundred years that full empire over the minds of Western men which it held for so many centuries and which caused us to become the head of the world. Indeed, I should think it more probable that the results of the Reformation would continue in a changed form and leave us still divided into a strengthened Catholic culture and a strong, permanent Pagan opposition thereto. . . . What the end will be, we cannot tell. Probably conflict. But there is no doubt at all of the rapid strengthening of our side." That really seems to be the way in which events are shaping themselves. Upon the Catholic Church will devolve the burden of preserving, not only Christian truth, but also the essential religious and ethical principles on which civilization is based. Once more the Church will be confronted by an unchristian world, and find itself face to face with a new Paganism.

⁴ Similarly the *Lincoln State Journal* argues: "Unless new vigor is instilled into the Church, the course suggested by Mr. Collins seems to be imperative.

division is progressive, and that the larger divisions of necessity go on breeding smaller divisions, and so on without end. Private interpretation is essentially a disruptive and not a cohesive force, and a religion based on this principle must go on splitting into new offshoots. Eventually it will be impossible to save anything of revealed truth where this destructive process goes on. "The leaders of the Reformation," says Mr. Philip Cabot, "when they cut adrift from the Church of Rome, and denied some (but not all) of its dogmas, do not appear to have grasped the fact that this structure is a connected whole, and that you cannot destroy a part of it and keep the rest. Augustine and Aquinas were not feeble-minded persons. The structure which they built was a masterpiece of art, and the reformers who tore away the doctrine of forgiveness of sin simply brought it down about their ears. Their efforts to shore it up have been lamentable failures. The high priests have continued to live among the ruins, but the congregations have fled."⁵

THE LAUSANNE CONFERENCE

There were those who hoped that some common basis of doctrine

That is, to scrap one-half of the organizations, and bring those remaining into closer relations with the people whose spiritual needs are as great as their spiritual poverty." With commendable humility the Lausanne Conference declares: "More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right." Missionary experience brings home the truth that the pagan world cannot be won over to a Christianity with contradictory creeds or hesitating and faltering statements of doctrine.

⁵ "Adventures in Christianity," in *The Atlantic Monthly*. Revealed truth needs the protection of authority or it will be dissipated. Nothing but authority can stay the process of disintegration. Rightly does Father John McGuire, S.J., say: "The Reformation of the sixteenth century was a rebellion against the divine authority of the Church, and this, with its basic principle of private interpretation of Sacred Scripture, could not fail to wound religion and morality in a vital part. With no infallible guide in faith and morals, the inspired word of God became the sport of human passions. A number of warring sects came into being, each claiming the sanction of Heaven, and all opposing the one true Church of Christ. These sects have been dividing and subdividing during the years; there are in this country, according to a late government census, twenty-three kinds of Lutherans, nineteen kinds of Methodists, eighteen kinds of Baptists, seven kinds of Presbyterians" ("The Present Trend of Religion and Morality," in *The Fortnightly Review*, January 15, 1928). The result of this religious anarchy is that many cut themselves entirely loose of all church affiliation. The writer continues: "About sixty-two millions of our American people, it is said, are unbaptized or belong to no Church; these we may suppose take no spiritual interest in Christianity. Other millions are only nominal Christians; they regard Christ as a mere man, a successful leader, whose teachings did not differ essentially from doctrines advanced by earlier sages."

might be found by the Stockholm and Lausanne conferences. Events have shown that these hopes were futile. The absence of any authority precluded such a consummation. Father Michael P. Cleary, O.P., surveys the work done by the Conference and comes to the conclusion that its labors were in vain. The following passages sum up his verdict: "Writing in one of the Sunday newspapers during the European War, Horatio Bottomley declared that England's greatest need in religious matters was a virile Christianity untrammelled by dogmas and independent of all canons and theological formulas. Had the ex-convict been released from Maidstone Goal in time to reach Lausanne at the beginning of last August, he would have found there something to satisfy his heart's desire in matters spiritual; for the World Conference of Faith and Order was an assembly of learned divines all professing to follow Christ, and yet, after several weeks of discussion, unable to state a formula, define a doctrine, or impose a creed."⁶

Doctrinal union was despaired of from the outset, for the Conference "laid it down as a first principle that truth, although one, has innumerable aspects, and that to impose one set of dogmas on all men alike is nothing more than intellectual tyranny." "One member maintained that Christianity consists more in the Eight Beatitudes than in the Seven Sacraments." "Perhaps the most ridiculous of all the discussions at the World Conference was its search for a Creed. It began with the Modernist principle that 'the Holy Spirit guiding the Church in all truth can render it capable of expressing the truths of Revelation in a variety of ways adapted to the needs of various generations.' " "In dealing with the Sacraments we meet again the same want of agreement, the same irrelevant statements, the same hesitancy and unwillingness to declare definitely what the Sacraments are, whence they come, and how many they number." "The final problem dealt with at the Council was 'The Unity of Christianity in Relation to Existing Churches.' The indefiniteness of the title shows the hopeless position of the organizers of the agenda, who sought to reconcile the Unity of the Church with diversity of religious beliefs. In this section the Council showed its utter helplessness by pleading for liberty and toleration—liberty to believe as

⁶ "The Failure of the World Conference on Faith and Order," in *The Irish Ecclesiastical Record*, January, 1928.

much or as little as you like, and toleration of the contradictory beliefs of other religions." "The last act of this very chaotic Congress was to issue a manifesto which was supposed to show to the whole Christian world the great progress towards unity achieved in that august assembly. In reality, the manifesto is nothing more than a humble confession of complete failure. It has to make the sorrowful admission that the Conference was unable to define the conditions upon which future reunion is to be based. It states truthfully that all that was accomplished was an apparent agreement concerning some fundamental principles, but that serious points of disagreement still remain which render void any hopes of immediate reunion."⁷ In view of these facts, there is little prospect that religious anarchy outside of the Church will cease in the near future, and yield to order and harmony. As long as these dissensions remain, it will be impossible for the Protestant Churches either to reclaim their lost members or to make new conquests on a large scale, for it is precisely on account of these disagreements that men have lost confidence in these Churches. But, where religion does not exist as a corporate life, it decays. Religious anarchy, therefore, will result in a general decrease of religion and in a rapid growth of infidelity. Religious anarchy will terminate in moral chaos. That moral chaos, the complete disorientation of minds with regards to moral questions, is already upon us. To this we will presently direct our attention.

CHARLES BRUEHL, D.D.

⁷ *Loc. cit.* We add one more paragraph: "Thus ended the much-vaunted World Conference which was to bring order out of chaos, and unite all believers in a common Christianity. The opinion of all, inside and outside the Congress, is that it proved a hopeless failure, and that the prestige of non-Catholic sects throughout the world has been considerably impaired by the discord that overshadowed all its deliberations." Dr. Gregg, Protestant Archbishop of Dublin, was not satisfied with the results obtained and publicly stated: "The spiritual unity attained at Lausanne fell far short of that unity for which Our Lord prayed." To use a metaphor, we may say that the nets of the Protestant fishers of men have broken, and that the fishes are escaping through the growing tear. Nor is Protestantism able to repair the broken nets and to recapture what is lost.

SHOULD DISPENSATIONS FOR MIXED MARRIAGES BE ABSOLUTELY ABOLISHED?

By STANISLAUS WOYWOD, O.F.M., LL.B.

Yes, they should—at least in the manner in which they are at present granted. Why? Because, when dispensation from a serious law is granted for the mere reason that the parties to be married want to get married despite the law, the very law is made nugatory. A law whose observance depends on the whim and will of the subjects is no law; wherefore, if the law forbidding Catholics to marry non-Catholics is to be retained in our Church Law, it should be enforced. That in most—if not in all—cases there is no other reason for mixed marriages than that the Catholic wants to marry a non-Catholic, is evident from experience, and the priests engaged in parish work know it. The law of the Code (cfr. Canon 1061) requires a moral certainty that the promises made by both parties shall be kept. How often has a priest who applies for a dispensation that moral certainty? Yet, without that, *the dispensation cannot validly be given by the Ordinary*. Some dioceses require the non-Catholic party to take a certain number of instructions in Christian doctrine before the dispensation is granted. To what purpose is it to force religious instruction on the non-Catholic? For, if a Protestant man wants to marry a Catholic girl, he will usually sit through the instructions with apathy or disgust, and there is less probability that he shall later treat the Catholic party and the Church kindly when there is question of the fulfillment of the promises. If the priest who applies for the dispensation takes the matter seriously, and states that there seems to be no certainty of the fulfillment of the promises, and the Ordinary then refuses the dispensation (as in such a case he must), how loud will be the complaints because this one couple was denied the dispensation, which all others seem to be able to obtain for the mere asking! The frequency and ease with which the dispensations have been granted has practically completely wiped out the consciousness among Catholics of the very serious prohibition of the Church against mixed marriages.

Who will put the axe to the root? In Europe they have begun to realize that something must be done to stop the evil of mixed

marriages. What is the remedy? On this all minds are not as yet agreed, but there are a few dioceses in Europe where the policy has been adopted of not granting any dispensation whatsoever for mixed marriages. We believe that there is not a priest anywhere in the Catholic Church that has worked for some time in the care of souls, who has not deplored the evil of mixed marriages, but has found no remedy to ward off the loss of souls to the Church—a loss measured, not by individuals alone, but by generations to come. In its issue of May, 1927, the *Quarterly Review*, *Paulus* (Wiesbaden, Germany), discusses the problem of stopping mixed marriages, and comes to the conclusion that less evil would result from the absolute refusal of dispensations than from the present practice of freely permitting Catholics to marry non-Catholics. Since there seems to be a great deal of truth in this proposal, it will be worth while to consider the reasons for and against its adoption.

Experience proves that the present practice furthers and encourages a thoughtless levity on the part of Catholic young people in keeping company with non-Catholics. Not only careless Catholics, but even those who have always attended to their duties and taken an interest in the work of the Church, are often found to contract mixed marriages. These persons evidently have no consciousness of the priceless value of the True Faith, but rather entertain a subconscious idea that the various Christian religions are equally good, or that it is not necessary to attach such importance to religion as to give it the first place in our plans of life. Religious indifference is undoubtedly fostered by mixed marriages. Already the daily intercourse with persons of other religious convictions is apt unconsciously to influence the religious life of Catholics; but, if Catholics admit non-Catholics to the most intimate and sacred union of marriage, they act presumptuously with the faith that God has given them. Apart from all direct attempts on the part of the non-Catholic husband or wife to interfere with the other spouse's religious obligations, the Catholic knows—as every reasonable creature does—that the human heart is much more easily influenced in the direction of ease and carelessness than towards sturdy virtue.

What can be done to stop the ever-increasing number of mixed marriages? Certainly, the increase cannot be attributed to the lack

of instruction—at least, here in the United States—so that the Catholic parties can claim that they were not aware of the prohibition of the Church. Every effort has been made here to teach Christian doctrine, and it is true that in religious knowledge the average American Catholic excels many of the immigrant Catholics. The fact is that materialism and indifference are rampant in our age, and even among loyal Catholics there is a tendency towards worldliness—an effect undoubtedly of the influence of the vast majority of their fellow-citizens, who recognize no definite religious principles that must be obeyed at any cost. Our Catholic people know that mixed marriages are forbidden by the Church, and the priests have tried to impress upon them the underlying principle of that law. This principle is no other than the law of God which forbids us to expose ourselves to the loss of faith, or to the possibility of being unable to fulfill our religious obligations. Still, our young people make acquaintances with non-Catholics and start courtship, as though there was no law forbidding it. What would happen if the bishops adopted the policy of refusing to grant dispensations to Catholics to marry non-Catholics?

This much at least is certain, that Catholics would be more impressed with the value of their Faith, and would realize more emphatically that there is an immense difference between the True Faith, handed down to us by Christ and the appointed shepherds of His flock, and the man-made religions of the various non-Catholic denominations. The objection might be raised that the remedy is too radical, and that it would occasion the apostasy of many Catholics from the Church. In the first place, as we saw before, many who marry non-Catholics and extort the permission to do so from the Ordinary are not really dispensed from the law, because, if they have no other reason for asking the dispensation than their own perverse will (*i.e.*, a will opposed to the law of the Church), no Ordinary can give them the permission; and, if they then marry an unbaptized person, *their marriage is not only illicit but invalid*. Frequently these Catholics have already fallen away from the Faith in their hearts, and only a few externals have remained of the religion into which the Lord had graciously led them in preference to millions of men who never received this exceedingly precious gift.

For the purpose of gauging more accurately the effect which the

complete refusal of dispensations for mixed marriages would have, we may (following *Paulus*) classify Catholics into three groups: (1) staunch and sturdy Catholics, who would at any cost obey the Church rather than fall away; (2) lukewarm or very lax Catholics, many of whom would rally if put to the test, and rather follow the leadership of Christ than abandon His army; (3) indifferent or nominal Catholics, who do not care whether they are members of the Church or of any other religious organization.

The first class of Catholics would undoubtedly profit greatly by the proposed practice of granting no dispensations for mixed marriages. They would rather obey the Church at any cost than separate themselves from her by an unlawful marriage. Under the present system, deceived by the apparent sincerity of a non-Catholic, many a good Catholic young lady marries, and then, as experience shows but too frequently, has to battle all through her married life for freedom to practise her religion and raise her children Catholics; and only too often, despite her best endeavors, the children are lost to the Faith. If the father is the Catholic party, and the mother a non-Catholic and opposed to the Catholic faith, it is almost impossible that the children should be raised as Catholics, for the mother is always with them, while the father is at work and sees very little of them except on Sundays and the few holidays.

With the lukewarm or lax Catholics, an absolute refusal to sanction mixed marriages would save more of them for the Church and for eternal salvation than the granting of dispensations. This is the class of people among whom mixed marriages are very frequent, and, after a mixed marriage, only a miracle of divine grace can save them and their children to the Church. If it were known beforehand that nobody need expect a dispensation for a mixed marriage, that obedience to the law of the Church would be insisted upon, and that defiance of the law would thus mean separation from the Church, many a lukewarm and careless Catholic would not dare to go to the extreme of separating himself or herself from the Church. They would be saved, and with them their children and future generations.

The indifferent or nominal Catholics would be little, if at all, affected by the change in policy with regard to dispensations for mixed marriages. They do not care what the Church says or does,

and in either alternative will not let the regulations of the Church interfere with their own wills and desires.

If, at first sight, the change from freely granting dispensations for mixed marriages to an absolute refusal seems impracticable because of the danger that too many Catholics would simply contract a civil marriage and virtually apostatize from the Church, a more thorough study of the problem will show that the losses to be feared are not as great as the Church now suffers from the mild and often unjustified practice now in vogue. Where Catholics are quite numerous, there is no excuse for mixed marriages. But is there a real excuse for localities where the Catholics are very few in comparison with the entire population? It is well known that the "angustia loci" has for centuries been one of the canonical reasons for marriage dispensations generally. However, who would venture to urge that reason today in a country like the United States, where people generally travel much—where today they are living and working in one place, and tomorrow perhaps a few hundred miles away. That at present we have so very few Catholics in some of the Western and in most of the Southern States, has to a great extent been caused by mixed marriages. Had the few original Catholic families in those districts been more anxious to stand together, had their Faith been cherished by them above all else, and had marriage with non-Catholics been banned, they would have found ways and means to marry their sons and daughters to Catholics, and the Catholic element in such communities would probably not be the miserable fraction it is today.

Anyone who is at all familiar with the legislation of the Church on mixed marriages, knows that the various Popes who have had occasion to speak of mixed marriages, or who have granted faculties to the Ordinaries to allow such marriages under certain conditions, have always protested that the divine law forbidding these marriages when there is proximate danger to the faith of the Catholic party or the children, *cannot be dispensed by any human authority whatsoever*, and that the Vicar of Christ would be the last one to intend or attempt to authorize the Ordinaries to break God's law (cfr. Canon 1060). The words of Pope Pius VIII in the Instruction of March 25, 1830, declare: "His Holiness kneeling at the feet of the crucifix protests that he has been induced or more truly

forced to that tolerance [of granting dispensation for mixed marriages] for this reason alone to ward off greater hardships from the Catholic religion" (threatened by the Prussian Government).

Is the absolute refusal of dispensations for mixed marriages practically possible? The practice has been introduced, and is being followed, in some dioceses today. The Archdiocese of Liverpool, England, has adopted this policy, and the Archbishop speaks very favorably of the consequences of the refusal of dispensations for mixed marriages in his Pastoral of 1924. In Holland, three dioceses have introduced the absolute refusal of dispensations, namely, Utrecht, Breda, s'Hertogenbosch (Bois le Duc). In 1924 the Archbishop of Utrecht wrote that the practice in his archdiocese of never granting dispensations for mixed marriages and of refusing absolution in confession to those who continue courtship with non-Catholics, has according to the unanimous verdict of his clergy helped greatly to stop mixed marriages; and, though some still contract marriage in violation of the law of God and the Church, nevertheless the great majority of the faithful refrain from mixed marriages. On the occasion of a visit of the Archbishop of Utrecht to the Holy See, he explained to Cardinal Gasparri his method of trying to stop mixed marriages, and the Cardinal answered that the method was approved (cfr. *Paulus*, p. 67). The Archbishop's experience that he loses fewer souls by the rigid practice than by freely granting dispensations for mixed marriages, would undoubtedly be the experience of other dioceses, for very few truly good and sincere Catholics would be lost to the Church, and those who would rather separate themselves from the Church than refrain from a marriage which the Church does not allow, are usually no Catholics at heart, and, as the experience of mixed marriages shows, will in any case be lost to the Church together with their children and future generations, even though they are given permission to contract mixed marriages.

If a few individual dioceses have succeeded in stopping mixed marriages, how much more could be accomplished in that direction if all the dioceses of a country would agree to refuse dispensations! It is not advisable, however, that individual dioceses should introduce that practice (especially where the people of various dioceses mingle very much on account of business and employment), for it

would give rise to complaints and to circumventions of the rule of the diocese that has the strict practice. The law would indeed be almost nugatory, if the neighboring dioceses did not refuse to marry residents of the strict diocese; for a stay of one month in another diocese would, of course, give that diocese the right to marry the parties.

Again, the introduction of the new practice would have to be done in such a manner that no well-intentioned Catholic would have reason to complain that the refusal of a dispensation is unfair, because he started courtship with a non-Catholic before he knew that no dispensation could be obtained. There should be a transition period between the present indulgent practice and the rigorous enforcement of the prohibition of mixed marriages. One or two years would suffice to announce and re-announce in all churches the new policy to be adopted. New acquaintances with non-Catholics with a view to marriage would have to be forbidden at once under pain of mortal sin, so that those who start such courtship after the announcement and do not promise to discontinue should not be admitted to the Sacraments. Once this announcement has been made and frequently repeated, and the date on which the strict practice is to begin has been made known, both the Catholics and the non-Catholics will know that they should not start courtship, for, unless the Catholic becomes a renegade to his Church, no marriage will be possible.

A policy of this kind would give the priests who labor in the care of souls a firm and certain norm of action. They would know just what to do and say, and could insist on having courtship between Catholics and non-Catholics stopped (just as they do when a Catholic is keeping company with a divorced party). At present the priest has no effective weapon to fight the evil of mixed marriages, although "*severissime Ecclesia ubique prohibet matrimonia mixta*" (Canon 1060). He has no means to stop mixed marriages, because by the time the parties approach him they have promised marriage to each other, and, as very often they have already made all arrangements and set the date for the marriage, it is too late then to stop it. If the Church "most strictly forbids mixed marriages," she implicitly forbids courtship between Catholics and non-Catholics; but where is the Catholic in these days under the present practice of granting dispensations who accuses himself (or herself) in confes-

sion of keeping company with a non-Catholic? Thus, they come to the priest all prepared for the marriage, and the priest with a heavy heart proceeds to fill out the form for the dispensation. He knows that the promises are required before he can get the dispensation, and he tells the non-Catholic with great embarrassment that these promises are necessary, for often the Catholic party has not said a word about it to the non-Catholic. The non-Catholic is coaxed more or less unwillingly to sign the promises; but, when the priest comes to answer the question in the application whether there is moral certainty that the promises will be kept, he has usually no other reason for answering "Yes" than the fact that the non-Catholic was not unwilling to sign them. When the priest comes to the next part of the application for dispensation—the reasons why an exception to a serious law of the Church should be made—he usually finds no other excuse than that the parties want to get married, and that perhaps, if the Church does not grant their demand, they will get married by a justice of the peace or by a non-Catholic minister. Where are the grave and justified reasons (*nisi urgeant iustæ ac graves causæ*) that the Code of Canon Law demands (cfr. 1061)? If the will of the parties and their threat to get married outside the Church furnish a reason, then let the prohibition be abolished because it has no existence in fact.

Someone will say: "Why be so severe in this matter? Why force people either to obey or to break with the Church?" Why? Because we have the law; and, if the law remains dependent only on the good will of the people, then we have no law. Another will say that, since Christ would not break the bruised reed nor extinguish the smoking flax, why be so severe in this matter? Christ also said that he who does not hear the Church is to be regarded as a heathen and publican; furthermore, it was said of Christ that He would be a stumbling-block to many—namely, to those who have not the good will to believe and obey Him.

No experienced priest will deny that mixed marriages are a great public evil and cause the loss of many souls, so that it is the exception when both the Catholic party and the children are firm and loyal Catholics. Besides, as the vast majority of non-Catholics in the United States are not validly baptized and take no interest in Christ and His commandments, Catholics find it a hopeless task to argue

with them about the sin of unlawful use of marriage, because they see no wrong in it. Even if this sin does not make a mockery of their marriage, the very fact that the non-Catholic father or mother never bothers about religion, is liable to have a malign influence on the children which even a fervent Catholic father or mother cannot efface. Still another grave danger for both the Catholic party and the children lurks in the fact that most non-Catholics regard the divorce laws of the State as perfectly good and proper, and believe they may avail themselves of these laws whenever they see fit.

We cannot deny that the introduction of the new policy might arouse a great deal of adverse comment in the daily press, and all the opponents of the Catholic Church might break out in violent denunciation of such a policy. However, outsiders and enemies are not the best judges or final arbiters as to what is good and proper for Catholics to do. This is purely an internal concern of the Church—just as it is the affair of any non-Catholic denomination to say who shall belong to its communion and what the requirements of membership shall be. Again, if the other denominations make similar regulations regarding the marriages of their members, far from complaining we shall heartily approve. For the rest, the fact that the Catholic Church considers herself the only body of Christians authorized by Christ is well known, and so is the denial of the other denominations of this claim of the Catholic Church. The Catholic Church asks none to join her union, unless they believe as she believes; and she cannot receive them unless they do. But the Church does not want her children to be weaned away from her communion through marriage with non-Catholics. The non-Catholic denominations likewise do not want to lose members by their marrying Catholics; therefore, no umbrage should be taken when the Church puts into actual practice a policy upon which all are agreed.

We solicit expressions of opinions of the reverend clergy on the subject of this discussion so that it may be studied from all angles. Here are given only a few thoughts as an introduction to a very important and urgent question.

AN OLD EASTER SEQUENCE

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

"But He, rising early the first day of the week, appeared first to Mary Magdalen, out of whom He had cast seven devils" (Mark, xvi. 9).

O beati oculi
Quibus Regem sæculi
Morte jam deposita
Prima est intuita!

—*Old Easter Sequence.*

The first appearance of our Saviour after His resurrection, thus briefly noted by St. Mark, is told in dramatic detail in St. John's Gospel, xx. 11-17. The old Easter Sequence, which will be given here in Latin text and in a rhymed English rendering that follows faithfully the rhythmic scheme of the Latin, emphasizes the declaration of St. Mark that our Lord appeared first to Mary Magdalen:

Oh, how blessèd were the eyes
First to gaze in glad surprise
On the dead Christ's Risen Brow,
King of all the ages now!

And the mediæval author goes on to contrast the Magdalen with our Lady:

Mother, thou art Queen of Heaven—
Yet the Magdalen, forgiven,
Heralds to the Church on earth
Resurrection's golden mirth:

Thou art Heaven's open Portal
Whence came forth the Light Immortal:
She, the Risen Saviour's voice
Bidding all the earth rejoice.

I have been told that in a certain Cathedral, not many years ago, two preachers occupied the pulpit on two successive Sundays of the Paschal Time. One of the preachers explained why our Lord did not appear first to our Lady. The other preacher argued that He must have appeared first to His Mother, since even an ordinarily pious son would naturally think first of his mother under very joyful circumstances; and consequently that our Lord, the best of sons, would not thus forget Mary, the best of mothers, but would give her the first joy of His glorious Resurrection.

Now, the lay person who heard both sermons was disturbed in mind by the two diametrically opposed declarations of the two preachers, and placed the difficulty before me for a harmonizing solution. There are, of course, various solutions to be offered. But, not having heard the sermons, it was not easy for me to understand exactly how each one of the preachers presented his argument. Did they, perhaps, both totally ignore the consideration that commentators differ in respect of the fact—whatever it may have been—of the first appearance of our Lord after His resurrection, and also present variant reasons for their respective opinions in the matter? It may be that we confront here a difficulty greater than the exegetical one—the difficulty, namely, of presenting intelligibly to the laity the fact that Catholics enjoy **great** liberty of conjecture in doubtful matters, and that preachers may occasionally take advantage of that fact. To forestall every such variance of exegetical difficulties and of the conjectures that attempt an individual solution on the part of preachers, it might be desirable to preach an annual or biennial sermon on the text which sometimes is wrongly (it seems) ascribed to St. Augustine: “In necessariis unitas, in dubiis libertas, in omnibus caritas.”

The statement of St. Mark—“He . . . appeared first to Mary Magdalen”—might, to an ordinary layman, seem conclusive in its flat directness. Many fairly well educated folk fail to notice the strange uses of language. During the World War it was dinned into our ears that “Meat would win the war”; and Catholics, already total abstainers from meat on one day of every week, patiently endured the discrimination made against them when Tuesday, and not Friday, was designated as “Meatless Day” for all loyal American citizens. Protestants had thus only one meatless day each week, but Catholics had two such days—for lo, “Meat would win the war!” It became clear, nevertheless, that meat alone would not win the war, and so we had our “Wheatless Days” on which we must eat black bread—for “Wheat will win the war.” So, too, “Coal will win the war,” and “Money will win the war.” The flat directness of statement, in each one of these cases, might properly be interpreted with exact literalness. The obvious facts of the War, however, saved us from too great literalness of interpretation. These things would not, we knew well enough, win

the war, either singly or in combination. Together with money, meat, wheat, and other things that should be shipped overseas to our allies, we needed to ship thither many soldiers as well as many guns, ammunition, and many instruments of death and destruction.

We did not misunderstand the concise flatness of the various slogans that met our eyes everywhere during that great conflict. It was many years before the World War, however, that a highly cultured convert and author, the daughter of a Presbyterian minister, was indignant at me for defending the claims of mental reservation, when the person using it had reasons of sufficient gravity therefor. Supposing that the convert was very familiar with Holy Scriptures, I reminded her of the passage in St. John's Gospel (vii. 8-11): "Go you up to this festival day, but I go not up to this festival day: because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but, as it were, in secret. The Jews, therefore, sought Him on the festival day, and said: 'Where is He?'" Here the statement of our Lord seemed literally direct and conclusive: "I go not up to this festival day." Did the disciples understand that He was nevertheless going up to the Feast of Tabernacles, but not publicly? To my astonishment, the good lady was wholly unaware of this instance, thus brought under her attention argumentatively, of one interesting use of language.

Only unreasonably would the devout client of our Lady be disturbed by the language of St. Mark, if the contention should be urged that it is not to be interpreted in an absolutely exclusive manner—or even if that language be understood literally and exclusively. The wonderful silences of Holy Scripture have provided material for at least one volume of comment published some years ago by an author who was denominationally adverse to the Catholic faith. It is sufficient, in passing, to recall the declaration of St. John in the last sentence of his Gospel narrative, and to speculate prayerfully on the possible meanings of the various silences.

It might be pointed out by any preacher who should undertake to handle the specific statement of St. Mark, that silence appears to be open to widely variant opinions of Catholic commentators wheresoever the Church has not given a final verdict upon some

particular instance of silence. In the present case, there is support for either opinion. MacEvilly comments on the verse of St. Mark: "Although Mary Magdalen is the 'first' to whom our Lord is said, according to the Gospel account, to have appeared, still, it is piously believed that He appeared to His Virgin Mother first of all after His resurrection, although the Scriptures are silent on this point. This is the opinion of St. Ambrose (*Lib. de Virgin.*); St. Anselm (*Lib. vi. de Excell. Virgin.*); St. Bonaventure (*In vita Christi*); Maldonatus, Suarez, etc. Others, however, are of a contrary opinion on the ground that our Lord appeared to others for the purpose of strengthening their faith, which the Blessed Virgin did not need. Hence, she did not accompany the other pious women to the sepulchre, nor join in purchasing spices to embalm Him, which she knew to be useless."

This latter bit of reasoning seems rather preferable to the one that would justify still more fully the title of Queen of Martyrs for our Lady. And the support of such names as those of Saints like Ambrose, Anselm and Bonaventure, and of scholars like Maldonatus and Suarez, gives high countenance to the other view that our Lord did, as a matter of fact, appear first to His Blessed Mother.

On the other hand, various reasons why the Magdalen should have been chosen as the herald of the Resurrection are given in the *Catena Aurea* of St. Thomas Aquinas. These might be supplemented by the thought of St. Augustine in reference to a different matter. Commenting on the words: "And from that hour, the disciple took her to his own" (John, xix. 27), St. Augustine recalls the words of Christ at the marriage-feast in Cana: "Quid mihi et tibi est, mulier? nondum venit hora mea." His "hour" thus predicted came when, His Sacred Humanity about to die, He was to exhibit His human sympathy and love for His Mother. And St. Augustine argues that, since our Lady was mother of His Humanity but not of His Divinity, He wished to dissociate her from His exercise of divine power at Cana, but to associate her with His human infirmity on Golgotha: "Tunc ergo divina factururus, non divinitatis sed infirmitatis velut matrem incognitam repellebat; nunc autem humana jam patiens, ex qua fuerit factus homo, affectu commendabat humano." His resurrection was peculiarly a work of His divine power, and the Saint's reasoning would appear to

have place here, even more appropriately than at Cana of Galilee. This view would apply to Matt., xii. 46-50, and the same incident in the different wording of Mark, iii. 31-35, and of Luke, viii. 19-21. It might also apply to the incident related in Luke, xi. 27—an incident apparently communicated to the Evangelist by our Lady herself. Our Saviour was preaching the Gospel of His Kingdom to all hearers. These were not ready to acknowledge His Divinity as yet, and could not understand the glory of our Lady as built on her humble acceptance of Gabriel's message and her resulting ineffable status as Mother of the redeeming God. Maas explains: "Jesus does not deny the blessedness of His Mother. He rather confirms it, stating its higher, spiritual reason, the obedient reception of the word of God on the part of Mary; without this, she would not be blessed among women." Nevertheless, Jesus preached everywhere His Kingdom, the reign of obedience to God, and He "spake as One having power, and not as the scribes and pharisees." The distinction was early drawn by Him when our Lady asked Him: "Son, why hast Thou done so to us? . . ." and He replied: "How is it that you sought Me? Did you not know that I must be about My Father's business?" (Luke, ii. 48, 49). This incident also was doubtless communicated to St. Luke by our Lady. We understand no rebuke in any one of these instances, nor should we be disturbed if, as a matter of fact, our Risen Lord should have chosen the Magdalen to comfort, by her heralding of the Resurrection, the sinful world He had come to redeem.

The Sequence *Mane prima sabbati* appears to date back to the eleventh century. It was used both for Easter and for the Feast of St. Mary Magdalen.

A SEQUENCE FOR EASTER

1

Mane prima sabbati
Surgens Filius Dei
Nostra spes et gloria,
Victo rege sceleris
Rediit ab inferis
Cum summa victoria.

Cujus Resurrectio,
Omni plena gaudio
Consolatur omnia:

1

Early on the Sunday morn,
God the Son, of Virgin born,
Hope of all on earth who dwell,
From the Sepulchre arose:
Him in vain it would enclose,
Conqueror of Death and Hell.

How His rising filleth earth
With unending wondrous mirth,
Happiness without alloy!

Resurgentis itaque
 Maria Magdalene
 Facta est prænuncia,
 Ferens Christi fratribus
 Ejus morte tristibus
 Expectata gaudia.

2

O beati oculi
 Quibus Regem sæculi
 Morte jam deposita
 Prima est intuita!

Hæc est illa femina
 Cujus cuncta crimina
 Ad Christi vestigia
 Ejus lavit gratia.

Quæ dum plorat
 Et mens orat,
 Facto clamat
 Quod cor amat
 Jesum super omnia:
 Non ignorat
 Quem adorat;
 Quod precetur
 Jam deletur
 Quod mens timet conscia.

3

O Maria,
 Mater pia,
 Stella maris
 Appellaris
 Operum per merita:
 Mater Christi
 Dum fuisti
 Coëquata
 Sic vocata
 Sed honore subdita.

4

Illa mundi imperatrix;
 Ista beata peccatrix
 Lætitiæ primordia
 Fuderunt in Ecclesia:

Illa enim fuit porta
 Per quam fuit lux exorta;

Hæc resurgentis nuntia
 Mundum replet lætitia.

Only fitting was it, then,
 That the weeping Magdalen
 Be the first to feel the joy.
 To the Twelve whom His dire fate
 Plunged in gloom, she will relate
 Happy news she loves to tell.

2

Oh, how blessèd were the eyes
 First to gaze in glad surprise
 On the dead Christ's Risen Brow,
 King of all the ages now!

Magdalen! whose very name
 Bruited was for guilt and shame,
 All whose sins were washed away
 At Christ's feet upon that day

When she, weeping,
 Silent keeping,
 Yet was proving
 A heart loving
 Her dear Saviour over all:
 Whilst adoring
 And imploring,
 From her shaken
 Soul were taken
 Sins that wrapped her like a pall.

3

Mary Mother,
 Ne'er another
 Star of Ocean
 Stirs devotion
 Like to thine, thou Undeiled:
 "Mother" truly,
 And yet duly
 In thy glowing
 Never showing
 Light like His, thy God and Child.

4

Mother, thou art Queen of Heaven:
 Yet the Magdalen, forgiven,
 Heralds to the Church on earth
 Resurrection's golden mirth:

Thou art Heaven's open Portal
 Whence came forth the Light Im-
 mortal:

She, the Risen Saviour's voice
 Bidding all the earth rejoice.

5

O Maria Magdalena,
Audi vota laude plena;
 Apud Christum
 Chorum istum
 Clementer concilia:
Ut fons summæ pietatis
Qui te lavit a peccatis
 Servos suos
 Atque tuos
Mundet data venia.

6

Hoc det Deus gratia,
Qui regnat per sæcula:
Amen dicant omnia.

5

List, O Magdalen, the praises
That to thee our chorus raises,
 And ask favor
 Of the Saviour
 For the souls that honor thee:
That the Fount of loving kindness
Who removed thy sinful blindness,
 Bending o'er us
 May restore us
To our childhood's purity.

6

May the Lord in pity, then,
Grant this to the sons of men:
Let all things reply: Amen.

IMMOLATION, MYSTICAL, MORAL, REAL

By the RT. REV. ALEXANDER MACDONALD, D.D.

First of all, immolation, which in the case of a living victim involves the slaying of the victim by the shedding of its blood, is of the essence of sacrifice. It is for God, who is the Author of sacrifice, and who has received the public worship of sacrifice from the cradle of the race—it is for God, I say, to tell us what is of the essence of sacrifice, and a hundred times He makes plain to us in the Old Testament that the living victim must bleed to death, and seals in the New Testament the revelation of this fact with His own Blood upon the Cross.

In vain will you cite against this the case of Melchisedech, who offered sacrifice in bread and wine, or that of the emissary goat that was sent into the wilderness. There is question of the immolation of a living victim, which that of Melchisedech's sacrifice was not. No doubt, part of the bread of his sacrifice was burnt for a "memorial" upon the altar, and part of the wine was poured out on the ground, though we are not told this. But there was no need of our being told. As for the emissary goat, in all likelihood it was devoured by wild beasts. In any case, the real victim was the other goat, which was offered at the same time and immolated, after which its blood was handed over in due ritual form to God in the holy place. Besides, we are to learn what is of the essence of sacrifice from the law that God has laid down, not from exceptional cases. One might as well urge, against the law of water seeking its own level, that the waters of the Red Sea did once upon a time stand like a wall on either hand to enable the children of Israel to pass dryshod, as cite the sacrifice offered by Melchisedech or the emissary goat against the law of sacrificial immolation laid down by God Himself.

Holy Mass is the Sacrifice of the New Law. It has taken the place of all the sacrifices of the Old Law. "I have no pleasure in you," said God to the priests of the olden time by the mouth of the prophet Malachy, "and I receive not a sacrifice at your hands. For from the rising of the sun to its going down great is My Name among the Gentiles, and in every place there is sacrifice and a clean oblation." Is this "clean oblation" a propitiatory sacrifice? The affirmative is of divine faith; it has been defined by the Council of

Trent. Was the Sacrifice of the Cross propitiatory? Certainly; it was on the Cross, as the Apostle tells us, that "the handwriting of the decree that stood against us was blotted out." Are there, then, two propitiatory sacrifices? Certainly not. As well say that there are two propitiations, two Saviours, two Redeemers. There is but one propitiatory sacrifice, for "by one oblation," the Apostle tells us, "He hath perfected forever them that are sanctified." How perfected? In the first place, and before all else, by blotting out their sins; by doing what He came into the world to do—*giving His life a ransom for many*.

Therefore, the Mass is not other than the Sacrifice of the Cross. If it were other, we should have two propitiatory sacrifices, whereas there is but one. And so the Mass is one and the same sacrifice as that of the Cross. The difference in the manner of offering does not affect the oneness of the sacrifice, because it is extrinsic and accidental. It does not enter into the essence of the sacrifice. It is not the offering that is different, but the manner of the offering.

What of the immolation? Is this, too, the same? It needs must be, if the Mass is one and the same sacrifice with that of the Cross. The essential constituents, the offering and the immolation, must be the same in both.

But is there not a mystical immolation in the Mass? There is, and so there was in the Last Supper. But, as the mystical immolation did not make the Supper a sacrifice, neither does it make the Mass a sacrifice. The mystical immolation is what St. Thomas calls an "*imago representativa passionis Christi*" (an image or representation of the passion and death of Christ). In the Supper it was the token and pledge of the real immolation that followed. Had not the real immolation followed, the token would have been false, the pledge unredeemed. Therefore, when Christ, the Divine Victim, prayed in the garden that, if it were possible, the chalice should pass from Him, it did not pass, because this was no longer possible. He had made His Last Will and Testament in the Supper; He had declared by word and deed His willingness to die for the sins of our race, of which He had become a member at the Incarnation; He had pledged Himself absolutely to go through "the excess (or decrease) that He should accomplish in Jerusalem" (Luke, ix. 31). The pledge had to be redeemed; the Will had to be proved by

deeds, not by words or by token only. The New Testament had to be sealed with the Blood of His Passion even unto death; the mystical immolation had to be fulfilled by the real. And so the mystical immolation in the Supper was but the pledge of the real immolation that was to follow, just as the mystical immolation in the Mass is but the token that the pledge has been redeemed, and the Testament sealed by the Blood of the Passion and the Death upon the Cross. "For as often as you shall eat this bread and drink the chalice, you shall show forth the death of the Lord until He come" (I Cor., ix. 26). As Cardinal Manning has so well expressed it: "The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality." In preaching the Mass we should stress, not the shadow, but the reality—not the image but the thing, not the mystical death but the real death which made the Mass once for all a sacrifice, "a propitiation not for our sins only, but for the sins of the whole world." "If that great act," says Cardinal Newman, speaking of "the excess" that was accomplished in Jerusalem, "was what we believe it to be, what we know it is, it must be present though past, it must be a standing fact for all time." Therefore is the Mass the standing memorial of the Passion of Christ; the commemoration of the death of Christ upon the Cross, and one with that which it commemorates; the liturgical completion and perennial operation of the Sacrifice of Calvary, fulfilling all the ends of sacrifice that were so conspicuously wanting on Calvary—the public worship of God, the expiation of sin in the individual, thanksgiving for the sovereign favor of our redemption, impetration of fresh favors. To sum it up in a few words: *The Sacrifice of Calvary is operative in the Mass.*

But what of the moral immolation? It is sacramental only, not sacrificial. Our Blessed Lord in the Supper, out of the excess of His love for men, emptied Himself, swathing His Body in bread and His Blood in the juice of the grape. As the poet has it,

Cloak Thee in the pale wheat, hide
In clusters of the blue hillside.

But in doing this precisely—that is, just in so far as He did this—He was not offering Himself to God the Father in sacrifice, but giving Himself to men, His brothers, in the Sacrament of His Love; giving His Body that is meat indeed, and His Blood that is drink indeed. And, in fact, He did give His Body and Blood to His disciples in the Supper, for the Eucharist as a Sacrament was consummated there. Yet, He did but offer Himself to the Father in the Supper, for the Eucharist as a Sacrifice had to be consummated on the Cross and continued in the Mass.

It is but truth to say that today the Mass is not preached. You can't preach theories, and current theology gives us nothing else. Hence the whole stress is now laid on the Eucharist as a sacrament in preaching and popular instruction. Yet *it is the Mass that matters*. Communion is wholly for ourselves; the Mass is for God and for ourselves, and for all mankind. But it is primarily for God. And God always should come first.

I have stressed the fact that the Sacrifice of Calvary is operative in the Mass. If the sun, which "was set in the firmament to rule the day," had ceased to be after the first day, or week, or year, or millenium, the world now would be in darkness and without life-giving warmth. Being comes first and then doing, but being is for the sake of doing. And continued doing postulates continued being. So, Holy Mass is the continuation of the Sacrifice of Calvary, as the sun that shines today is the sun that was set in the firmament on the fourth day. The action of man is temporal, but the action of God is eternal. And the formal constituent of sacrifice is action. The Sun that flooded the world with spiritual light and warmth on Holy Thursday is still shining.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

VII. The Priest's Fortitude

The manly character counts fortitude as one of its most distinctive virtues, and Christ, the perfect model of true manliness, gives us an example of this virtue which is perfect and most sublime. The modern painters and sculptors have only too often missed the proper delineation of this virtue in the countenance of the Saviour. In emphasizing His humility and meekness of expression, they have left out that indomitable courage, that endless power of endurance, that sublime and perfect fortitude which characterize every action of Him who by His example showed all His followers, and especially His priests, how to endure the most terrible insults, to persevere against the most violent persecutions, to labor on in spite of unspeakable weariness, and calmly to endure a passion unequalled in all other records of human suffering, and which culminated in the agonizing death of the cross.

CHRIST THE MODEL OF PRIESTLY FORTITUDE

Jesus Christ, the Model of the priesthood, gives us a perfect example of fortitude, as of prudence, justice and temperance. In us, as in Him, fortitude becomes not only a natural virtue but a supernatural one, and a gift of the Holy Ghost. But grace builds on nature, and the greatest heroes of old, beholding in Christ the bravest of men, would have acknowledged Him as possessed of far greater fortitude than they, even from the natural viewpoint. Thus, no man can be a true follower of Christ without possessing, to an eminent degree, the virtue of fortitude.

More than other men, the priest has need in a high degree of this great virtue, because the very nature of the calling which he has freely undertaken requires great powers of endurance, the strength to bear up against weariness and discouragement, the patience to sustain vexation and the faults of others, the magnanimity to rise above himself and steadfastly to struggle for perfection. All these things demand exceptional fortitude.

THE BACKBONE OF CHARACTER

This virtue may be said to be the backbone of all the other virtues, in that it gives a man enough courage, endurance and persistence to keep up the incessant battle with self and with outside tendencies and difficulties which must needs be sustained in order that one may lead a virtuous life. Perhaps more courage is required and more fortitude exercised in remaining faithful for year after year in the grind of everyday parish work, than would be exercised by the chaplain of any army who was required to expose himself now and then to acute danger. There is an excitement and exaltation in a sudden crisis, where the eyes of many are fixed upon us, that stirs up all the manliness we possess, and makes it easy for us to do stirring deeds. But fidelity to the routine of every day requires the exercise of pure fortitude, unaided by the stimulant of excitement or of the public gaze.

MORE IN ENDURANCE THAN IN COURAGE

It is significant that St. Thomas intimates that fortitude lies more in the power of endurance, more in resisting fear and bearing dangers and suffering, than in active courage and warlike bravery. The power to suffer calmly, to act against difficulties, to resist temptation, to sustain a course of virtuous action against the contrary pull of the world, the flesh and the devil—this is of the essence of the great virtue of fortitude. It is, therefore, a virtue most necessary to every one—not to warriors alone, but to all who carry on the lifelong conflict against unseen enemies of the powers of darkness. In the vanguard of these courageous combatants, the priest, by the very nature of his office, must ever stand.

It is a very useful part of that self-examination which becomes from time to time the duty of every priest, to ask himself with great frankness how far the genuine virtue of fortitude shines out in his priestly life. Here again, if there are any incipient breaks or yieldings in the strong stuff of constancy, earnestness, courage, perseverance and fidelity that must make up the character of a priest, the thought that any yielding is unmanly, that fortitude is *par excellence* the manly virtue, and that we must be strong of heart to be Christlike, will be a great help to renew a genuine spirit of fortitude.

CONSIDER YOUR PATIENCE

We should also examine ourselves concerning the virtue of patience, which is an essential part of fortitude. This is a nervous age, and all too many priests are overworked and overwrought by reason of the too great stress under which they have to live. The ordinary work of the parish, especially in large parishes, is a strain on the nerves. No wonder that a man often feels like "flying off the handle," like giving people "a piece of his mind," and so yielding to the inward irritation which he feels that others clearly perceive that he has lost his temper. It is a manly thing to exercise patience all the more as the provocation grows greater, and to match one's powers of calm endurance against any vexation that others can bring.

Here again we have the consolation of Christ's example, as we see Him pressed about by the unreasonable multitude, having from time to time to go apart into the desert and rest awhile in prayer, when He is worn out by the importunities of the people. It was doubtless for the consolation of the priest that Christ left in the Gospel a record of His trials and wearinesses, and for them also He left the chronicle of His chosen manner of refreshing His spiritual strength and inward fortitude by seasons of solitude and prayer.

THE POWER OF PERSEVERANCE

Constancy and perseverance are likewise an essential part of the virtue of fortitude, and who can doubt what a large part they have to play in the success of the priest's mission? Every young priest who is worthy of his vocation enters upon his priestly career with high ambitions, with noble aspirations. He has left behind him all worldly careers, and has given himself to the service of Christ, with the great ambition to become Christlike. He wishes to be—not just any sort of a priest—but a distinguished warrior, a hero in the service of his Master. The one great virtue which he needs to fulfill his ambitions—assuming of course the essential virtues such as faith, hope and charity—is the virtue of perseverance. Without perseverance he will accomplish nothing worth while. With perseverance, he can struggle forward indefinitely far, or rather as far as life and opportunity will take him. To keep

everlastingly trying in spite of discouragements from within and without, in spite of trials and disappointments, against the opposition which comes from whatever quarter, is the sure formula for noble success.

It is better to have perseverance than to have great talent. We have all seen or known of men who possessed great talents without perseverance, and we know how fruitless their talents have been, because they could not hold out against discouragements and opposition. They could not stand criticism, nor pursue an objective unfalteringly in spite of envy and adversity. But the man of very moderate talents, who resembles other men in everything except his indomitable fortitude and perseverance, will drive on through pain, discouragement, failure, opposition, criticism, neglect, envy, even weariness and illness, until he has achieved his purpose. "Sir, I consider you a great man," remarked some one to Roosevelt towards the end of his career. "If, by a great man," replied Roosevelt, "you mean a man who has genius to do what other men could not do, I am not a great man in that sense. But, if you mean by a great man a man who will do things which other men could do but will not, then perhaps in that sense I have been great." The difference between the man who will do what he can and the man who will not, is very often only the difference between perseverance and weak surrender to difficulties.

THE FORMULA FOR PERSEVERING

The simple formula for perseverance is that of the sage of old: "Sustine, abstine, age." The priest who can bear what has to be borne in order to succeed in his priestly aspirations, who can be content to "scorn delights and live laborious days"—that priest will realize, in a very great measure, his youthful aspirations, and will utilize to as great a degree as human heart should desire the talents God has given him. There is no other way under heaven to success and achievement but the stony way of perseverance, along which men must go forward unwaveringly, treading the blood-stained stones of that way of the cross, until they come through suffering to success.

The power to stand up against criticism is very essential for this perseverance, and is an important part of the virtue of fortitude.

Any one who has ideals, who has definite aspirations, will inevitably have to bear a certain amount—and sometimes a great amount—of misinterpretation, envy and criticism. He will hear remarks, or have them repeated to him, which cut to the quick; he will be sensible of opposition where he expected encouragement, of misunderstanding where he looked for sympathy and comprehension. Even good people—even priests—are sometimes very cruel to one another. Most painful of all perhaps, when he is most sincere and earnest, he will become aware that his motives are misinterpreted, that he is accused of what so many men shrink from—of selfishness, of self-advertising, of seeking notoriety. This is one of the trials a priest finds it hardest to sustain and disregard. It is such a precious thing to serve Christ, to imitate Christ, to follow in His footsteps, that everyone who walks after him must pay the price that He paid of biting criticism and cruel misinterpretation. The servant is not greater than his Master, who was crucified by calumny. How many promising careers have been discouraged, how many great aspirations dampened, because of a failure to bear criticism!

THE ENDURANCE OF MONOTONY

There is also a weariness and monotony in steady effort which require fortitude to withstand, and here again the motto of the priest must be: "Sustine!" Youth is full of energy. It has all the physical requirements for fortitude—that is to say, vitality, high spirits, the capacity to throw off weariness. But middle age loses some of this physical resiliency. It is Paul Bourget, who in his novel, "*Le Demon du Midi*," has sustained the thesis that there is another dangerous age which comes at about the midday of life. The prayer of the Psalm to be delivered "*a demonio meridiano*" points, he thinks, to this dangerous middle age. Then, fortitude is likely to fail somewhat, resistance may weaken, and men are in danger of those "collapses in adult life," which come largely from a want of patient resistance, of constancy and perseverance in well-doing.

The ability and moral courage to carry on in the face of apparent failure is also a mighty element of the virtue of fortitude. Success is encouraging, heartening, cheerful, cordial, a tonic to the spirits;

but to fail again and again in spite of earnest efforts, to see but small results from great labors, and yet to keep on working though discouraged, requires true manliness of soul. Women in this regard are sometimes braver than men, more patient, more tolerant of small results. How many parish societies, after a promising beginning and after all the preliminaries of organization have been carried through, have failed miserably and come to nothing because of a lack of perseverance! Where was the fault? Or, to put it more urbanely, who might have insured success by a greater degree of perseverance? Is it not true in many cases that the priest who perhaps first proposed the plan grew discouraged and weary at failure after failure, and gave up just as the moment, it may be, when he was on the point of succeeding.

Once, when a number of priests had met together to discuss the organization of parish sodalities, one old pastor spoke up to discourage the plan. "It is no use," he said, "to try to organize such societies these days. I made three separate starts with a young ladies' sodality and each time it fell to pieces."

"Well, my dear Father," said another priest who came to the meeting, "you wouldn't expect to start a really good sodality with only three trials, would you?"

The question was asked in a half-jesting tone, but one of the other priests spoke up in answer.

"It is quite true," he said, "that three times are not enough. I also started three times and failed, but, the fourth time I tried, the sodality was quite successful, and it is keeping up today. It was only at the fourth trial that we really got it going."

THE FORTITUDE OF SELF-DENIAL

The ability to abstain from what is pleasant, to refrain from self-indulgence, "to scorn delights" when duty calls, is also an important part of the virtue of fortitude. This is the most luxurious, convenient, comfortable and pleasure-loving of centuries, and our nation is so well supplied with all material good things that a priest needs a high degree of fortitude to keep from yielding somewhat to the temper of the times. Yet, once a priest becomes pleasure-loving, easy-going and self-indulgent, he is lost to the glorious ranks of the warriors of the Crucified. To live in the midst of plenty

and yet be self-denying, is really a more glorious achievement than to practise frugality when one is forced to do so. So, the priest of today who has the fortitude to live a frugal, devoted life, deserves more credit than even those courageous missionaries who bore the brunt of pioneer hardships. The people observe acutely the priest's self-denial, and reverence him for it.

THE COURAGE TO WORK ON

The finest fortitude, however, on the part of the priest, is the ability not only to sustain difficulties, opposition, criticism, failure, but to continue to work on in spite of them and with all the more energy and determination. Mere passive endurance is not so much a virtue as a necessity. Whether we like it or not, we have to go on while we live, enduring each day's trials and discouragements. But to be able to throw off the deadening incubus of discouragement, and to work and pray undismayed through all difficulties, this is the fine flower of fortitude. A man's real mettle is shown in the cheerful persistence with which he struggles on with a singing heart in the face of difficulties and opposition, increasing his efforts in direct proportion to the growth of obstacles and winning a victory all the more glorious because the battle was hard.

Much of what we have been saying applies as well to the natural virtue of fortitude as to the supernatural. Yet, in the priest it is the supernatural which is excellent and desirable. The poet Henley, in the hospital, suffering, yet undefeated by pain, sings: "Beneath the bludgeonings of fate, my head is bloody, but unbowed," and he is uttering a note of natural fortitude. So, too, is Tennyson when he thus apostrophizes fortune:

Smile, and we smile, the lords of many lands!
Frown, and we smile, the lords of our own hands,
For man is man, and master of his fate!

Such sayings stir the soul and warm the blood, and, when we build upon this impulse of natural courage a supernatural fortitude whose motive is the love of Christ and whose inspiration is the grace of God, then we have a strong supernatural character that is able to withstand the stresses and discouragements of life.

The more vivid becomes our realization of the example which

Christ has given us of heroic and unfaltering fortitude, the more easy it will be for us, His priests, to bear with a manly heart all that life holds of pain or weariness, criticism or opposition—troubles without or within us—in the discharge of our priestly duties. No one of His priests has ever had so difficult, trying and fearful a task as He who came to suffer and to die that all men might be saved. He willed to give us an example of matchless fortitude, and therefore He bore many sufferings, underwent many trials and much opposition—which were not necessary, indeed, for our salvation, but which He wished to undergo for our encouragement and consolation. The memory of Christ should be with us always, an habitual recollection of His example. As the priest sits in his confessional, practising patience and long suffering, he may well see in his mind's eye Christ sitting in the midst of the multitude, spent and weary, pressed about by the crowds, yet speaking to them with heavenly patience and sweetness. As the priest goes about the parish, visiting the sick, seeking out the unfortunate, in quest of sinners, he may well fix the eyes of his heart on Christ, walking about through the dusty ways of Judea, patiently seeking souls as he also is seeking souls for Christ.

When harsh criticism and bitter misunderstanding, or even calumny and persecution, lacerate the heart of the priest, let him contemplate the Heart of Christ, the most bitterly calumniated of all men, most harshly criticized, wounded to death by His enemies whom He had come to save. When inward discouragement, dryness, and dereliction agonize the heart of the priest, he will look on the crucifix, holiest and most common of emblems, where the silent Figure on the cross gives to us the supreme example of fortitude, the most perfect type of priestly courage and patience, as He then offered up in a bloody manner on the cross the sacrifice which He now offers up daily by our hands in the Mass. With such a Leader and such an example, the priests of Christ should be the manliest and the most courageous of all the sons of men. Indeed, who can fail to see that quiet, patient fortitude shine out in the character of every worthy priest? It is the gift of Christ to all those who most dearly love and most closely follow Him.*

*The next article of this series will deal with "The Priest's Temperance."

OUR LADY'S CHEVALIER

By GEORGE H. COBB

Word came to one of the hermits in the desert that, if he visited the neighboring town, he would learn something to his advantage. Swiftly he sped to the town, and had hardly passed the gates when he met a courtesan who stared at him in brazen fashion. Burning with righteous indignation, he turned upon her: "How dare one of your class gaze at me in such a shameless manner?" Quite unperturbed the woman answered: "I was but looking at the source of my being, for I understand that the first woman came forth from the side of a man. And you, had you been looking at the origin of your being, you would never have noted my behavior." Humbly the hermit returned to his cell having learned his lesson. St. Bernard (1091-1153) observed the custody of his senses to a remarkable degree. He knew not how many windows there were in his cell. He walked by the shore of the lovely lake of Lausanne, and in the end had to confess that he had never seen the lake. The history of Bernard might well be said to be the history of his age, that wonderful twelfth century so often despised by non-Catholics. A glimpse at his crowded life will give us a fascinating glance at that age so full of faith.

Bernard was the first of the Cistercian Order (founded in 1098) to be canonized. The "White" Monks were a reform of the "Black" Monks of Cluny, which itself had started as a Benedictine reform. This reform of a reform aimed at a resumption of manual labor, a more severe regime—in fact so severe that Bernard's health was seriously impaired by it—and, above all, a restoration of gravity and simplicity in the monastic churches. The last of these three Cistercian ideals, and one that was very dear to the heart of Bernard, threatened to strangle the lovely babe of sculptural art that century had given birth to in France, for bare church walls without adornment is not encouraging to art.

Great as a mystic, pitiless in his asceticism, one of the world's orators, the renowned diplomat of his time, Doctor of the Church, the founder of numerous abbeys, fascinating in his writings which were prolific, it would seem as though five geniuses were rolled into

one in the person of St. Bernard. Born of the noblest family in Burgundy (whence he imbibed that passionate love of chivalry which was the spirit of his rank in that age), at three and twenty he donned the white frock of the Cistercian, persevering in this severe mode of living for the remaining forty years of his life. The monk—more especially, the Cistercian—was the preponderating influence in the Western Christendom of the twelfth century. Second only in influence to the monk was the chevalier, the knight who was the perfect pattern of the Christian layman. Loving honor more than life, sworn to the defense of all the weak in distress, the perfect knight lived a life in the world, but not of the world. It is remarkable how many of these chevaliers (more especially as their years were declining) became monks, even Cistercians. Did not Bernard's own father enter the Order at Clairvaux—a place that will forever be associated with the Saint—towards the end of his life? A nobleman must have led a rigorous life in the world to be able unflinchingly to subject himself to the Cistercian Rule at a time of life when most men seek ease and comfort.

I have insisted on the life of a chevalier for a special reason. No Saint has ever written on the Mother of God with more grace and eloquence than Bernard. It was he who first gave her the title of "Notre Dame" (Our Lady) which is wholly inspired by chivalry. The knight wore the favors of his lady-love at the jousts, he rushed into the shock of battle with the thought of her uppermost in his mind, she inspired him to every deed of kindness and bravery. She was his "Dame," as we recall in the title Keats gave to one of his most exquisite poems: "La Belle Dame sans merci." It was Bernard's inspiration to give to the world of chivalry—to the world at large—Mary to be their lady-love, the one Lady who could inspire them to every noble deed, and guard them from dishonor. "Our Lady" meant everything to the twelfth century. It is notable how nearly all the cathedrals of France—most of which sprang up after Bernard's day—bore the title of Notre Dame. You will now understand what it meant to that age when the dismaying cry rang through the whole of France after Chartres Cathedral was burned: "Our Lady has no home." It was our Saint who gave us that daring prayer so full of consolation, the *Memorare*. It was long considered that he also was the

author of Mary's *Te Deum*—the *Salve Regina*. However, it existed before his day, came from the famous shrine of Notre Dame de Puy, being known in those days as the "Anthem of Puy." The last three great burning cries of love that hang like pendants to this jewelled prayer are Bernard's. It was amidst scenes of unrivalled enthusiasm that Mary's tremendous lover entered the Cathedral of Spire to preach the Crusade. The dense throng thundered forth the anthem so dear to his heart as he walked towards the sanctuary. Just as the singing came to a close, flinging out his arms in a very frenzy of love, he cried out as one inspired: "O clemens! O pia! O dulcis Virgo Maria!" How he writes of her! The Church's Latin in the hands of this Saint seems to take on a new form, dripping with honey, charming in simplicity, soul-compelling in eloquence, that makes translation almost an impossibility. Every priest must have felt the curious beauty of the fifth lesson in the Feast of the Seven Dolors: "O commutationem! Joannes tibi pro Jesu traditur, servus pro Domino, discipulus pro Magistro, filius Zebedæi pro Filio Dei, homo purus pro Deo Vero." No wonder that Dante in his heavenly vision chose Mary's Chevalier to introduce him to the Queen of Heaven.

His whole influence upon the spirituality of the Middle Ages was enormous. We see the depths of his mysticism in his Commentary on the Canticle of Canticles, taking eighty-six sermons to explain two chapters and the first verse of the third chapter. With the temperament of the born orator, and the exquisite sensitiveness which caused him in defense to guard his senses so strictly, this monk held the key with which to unlock the human heart. He came from that Burgundy which gave to the world Bossuet and Lacordaire. He seemed to possess the God-given secret of distilling all that was gentle, sweet, moving, and consoling in the great truths of the Faith, and presented to the Middle Ages what was in very truth the Elixir of Life. Lingeringly and lovingly in the conferences which he gave as abbot to his monks, he dwells minutely on the various mysteries of Christ, being the first Saint to make our Lord more human, more companionable, more appealing. You have only to look at the great mosaics of Christ seated on His throne in full majesty as presented by the Byzantine artists to understand how, prior to St. Bernard's day, the divine side of Our Lord had

held preponderance. You have only to see the sculptured art of the twelfth century in France to see the influence of Bernard in giving to the world a more human Christ. Our Lord shown on the tympanum of Chartres Cathedral, carved when the Saint's influence was being felt, is quite different from the Christ of Moissac carved before that influence had been spread abroad. How the Saint loved to present the dogma of Redemption in the form of a drama, a form so dear to the Middle Ages! Truth, Justice, Peace and Mercy, after the Fall, are summoned to a Conference of the Divine Powers, and each pleads his cause before God the Father. "Pardon," says Mercy, "a reasonable creature is worthy of pity." "No," retorts Truth, "let the condemnation passed by God be accomplished, and let Adam with all his descendants die." "It is all over with me," urges Mercy, "if God never has pity on anyone." "It is all over with me," pleads Truth, "if the sentence of death pronounced by God is not applied." Both then fly to the Son of God "to Whom all judgment is given," and show such eagerness in their debate that Peace has to intervene: "It is not seemly that Virtues should dispute in such fashion." Meanwhile the Son of God stoops to write on the earth with His finger. Peace reads aloud what is written: "Truth says 'I am lost if Adams dies not'; and Mercy says in her turn 'I am lost if Adam gains not pardon.' Let Death become a good thing, and both will be satisfied." Heaven, asking how this can be, is answered: "Let one who owes nothing to death die for love of men." Neither Truth nor Mercy can find such a one in heaven. Then says the Son of God: "Behold, I come." Here we see the dawn of the Mystery Play.

But it is only by reading his poignant sermons on the Passion that we come to know the true soul of Bernard. Here we have the soul of a mystic diving deep down into that sea of woe, and the lips of a mighty orator giving expression to those dismaying visions. Someone has happily named St. Bernard "the St. Francis of the Twelfth Century." Amidst other similarities, both possessed the dramatic instinct to a high degree. Our Saint unrolls to the view scene after scene in the Drama of Redemption in most realistic fashion, and gave to the world a new form of the "Life of Christ" to which we have grown quite accustomed.

This saintly abbot was the first to bring St. Joseph's claims to

greatness before the world. Hitherto the glorious Saint of Nazareth had passed unnoticed, one of the surprises that God is ever springing on us with regard to His Saints. Even Bernard does not incite the faithful to pray to St. Joseph, but he lays down the principles that will bear fruit in the fifteenth century owing to St. Bernardine of Siena.

Dearly did the Saint love his cell. There was only one thing that could tear him away from his beloved solitude; that was the greater love he bore the Master which frequently required that he should hasten hither and thither to heal the wounds of discord, and pour the oil of peace on troubled waters. His influence was enormous by reason of his high reputation for sanctity in an age so steeped in faith. Gigantic were his efforts in every direction to heal the gaping wound in the Church caused by an anti-pope, and finally success crowned his efforts. During this struggle occurred an incident indicative of the age. One of the most potent allies of the anti-pope was William, Duke of Aquitaine. Long but vainly had the Saint striven to bring this haughty noble to his better senses. Bernard was saying Mass, whilst the Duke and his sympathizers stood without the church, for excommunication banned them from entrance. Just before Communion the man of God took the Host on the paten, walked down the church, and faced the renegade with these words: "Hitherto we have entreated you and prayed you, and you have always slighted us. Several servants of God have joined their entreaties with ours, and you have never regarded them. Now, therefore, the Son of the Virgin, the Lord and Head of the Church which you persecute, comes in person to see if you will repent. He is your judge, at whose name every knee bends, both in heaven, earth and hell. He is the just avenger of your crimes, into whose hands your obstinate soul will one day fall. Will you despise Him? Will you be able to slight Him as you do His servants? Will you?" The duke broke down before this line of attack and collapsed. This is a perfect illustration of the intense faith—even of the most criminal—in the Blessed Sacrament in that wonderful age. The second great mind in France in his day was Abélard, whose teaching was permeated with rationalism. At last these two great minds met in public conflict, Bernard swept the ground from under the feet of his opponent, who abjured his errors and retired to Cluny where

he died. The world weeps copious tears over the love of Abélard and Héloïse, as it is prepared to weep with any monk who is false to his vows. But how few record Bernard's victory and the manner in which Abélard ended his days!

Vézelay, north-west of Dijon, has the most interesting church in the East of France. Its sculptures go back to Bernard's day. Its fame then rested on the body of St. Mary Magdalen which was supposed to be enshrined there, so that pilgrims flocked from near and far. It was here that Bernard began to preach the Second Crusade amidst scenes of indescribable enthusiasm. Overwhelmed by his eloquence, so many were eager to wear the white cloth cross of the crusader that hardly was it possible to find sufficient of the cloth for this purpose. Great indeed was the Saint's humility, and it had need to be great before the frequent storms of popularity that threatened the high tower—popularity that appeals so powerfully to the unruly human heart. Whilst the people almost worshipped the ground he trod upon, and numerous miracles sprang up in his wake, the Saint ever regarded himself as the servant of all, and heeded not the wild clamors. He returns to Clairvaux after one such series of triumphs, and calmly continues his sermons on the Cantic of Canticles. To pass immediately from the heights of popularity to the heights of mysticism is a journey few souls could take. It is said that his glorious hymn to the Holy Name—*Jesu dulcis memoria*—that Name of Jesus which meant more than life to Bernard, was written for this crusade. It is not difficult to imagine with what fervor the crusaders must have sung of the place of places they hoped shortly to see:

Before the morning light I'll come
With Magdalen to find
Midst sighs and tears my Jesu's tomb,
And there refresh my mind.

Most beautifully Magdalen, so revered at Vézelay, is introduced.

ST. CATHERINE OF SIENNA IN HER LETTERS*

By THE REV. FR. WALTER, O.S.B.

"A book should help us either to enjoy life or to endure it." Judged by this dictum of Dr. Samuel Johnson (1709-1784), many books, though written with this practical end in view, have no good reason for their publication. And, even among the books that do make life a little more enjoyable or endurable, there is one class that do not get the circulation nor achieve the popularity which might be expected because of man's everlasting quest of happiness. These are the books that deal professedly with the art of right living. A better knowledge of the art of right living would enable us to get much more enjoyment and satisfaction out of life than most of us are getting, and would enable us also to endure cheerfully the things which are making so many of us miserable and discontented and sometimes even cynical.

Among these books there is a considerable number of biographies in which the art of right living is demonstrated *ad oculos*. These stories of actual lives are far more realistic and interesting than any book of fiction. I have just read the letters of St. Catherine of Sienna, which in stark realism and historical interest are hard to match. Some of us often wonder, when we think at all, at the ways of God with man. The faith of some is shaken when they see sinners prospering and seemingly happy according to human standards. They cannot understand why evil should often so splendidly succeed, and why the cause of good should so often miserably fail. They imagine that God should visibly interfere when right is in danger of being overcome by wrong. They cannot understand why He does not make Himself felt more definitely in war and in peace and in all the affairs of men. In the lives of the Saints, and particularly here in the letters of St. Catherine of Sienna, they would see what power God has given to men, and how completely He has handed over this world and even His Church to those for whom the world and the Church exist. Yet, in the lives of the Saints (especially of the more modern Saints about whom we know

* *Saint Catherine of Sienna as Seen in her Letters*. Translated and Edited with an Introduction by Vida D. Scudder (New York City).

most because they have been written up with critical and inquisitive honesty), we also see how God overrules the doings of men; how His Providence "reaches from end to end mightily"; how He mercifully blesses and justly punishes; how He watches over His Church with jealous love; and how He protects it against the machinations of the devil and delivers it from the corruptions of men.

The better and larger works of history may tell us much about the past, but never enough—never as much as we should like to know. The best historian can usually deal only with facts and dates, and describe the surface of the past. When some special investigator has dug beneath the surface and tells us something about his findings, we are shocked by the grossness of the men and women who were the big and little actors in the drama of profane history. The more we learn about them, the less attractive they become. There is something disillusioning in much of that history, and something that tends to make us pessimistic. In the intimate history of many of the world's seeming heroes, little is found that could inspire us with ideals and courage for better living. They fought no great fight with their own weaknesses and temptations, and their secret moral failures have nothing in them to brace and to encourage us in our struggles and troubles. Quite different is the life story of the Saints. They were as real men and women as the sinners of the world: they had their faults and they made their mistakes, but their ideals and struggles and achievements encourage us to better living.

St. Catherine Benincasa—commonly known as St. Catherine of Sienna, because she was born in that city—was one of twins and the twenty-fifth child of the family. The main points of her life of thirty-three years are brought out in an excellent historical and critical introduction to her letters. Though without any school education, she admonished and advised and taught and encouraged others, and pleaded with men in the highest stations of the Church and of the State. She was an enlightened teacher. Her "knowledge was from above, from the divine influence." After the fashion of men, different holy teachers emphasize different points and sometimes they seem to over-emphasize a point; but when we compare their teachings and make proper allowance for their circumstances and for their age and for the kind of people with whom

they dealt, we find on a little reflection that they agree wonderfully. Sometimes these letters are amusing and full of humor. St. Catherine writes to a nun, and among other things tells her to keep away from the "gratings," unless she were ordered by her superior-ess to go. In that case she was "to bow her head and to obey, but to be as savage as a hedgehog" during the interview. St. Catherine had a knowledge of practical psychology with which she surprises us often in these letters. She knew the heart of man and woman's natural garrulity. In the same letter she writes: "Go to confession and tell thy need; and, when thou hast received thy penance, *run*." Much more pertinent advice she gives to this religious to whom she writes, as she always does, with daring openness and without any mincing of words. Her repeated insistence in these letters on the mortification of self-will, rather than of the body, is illuminating and should benefit all those of us who consider ourselves wiser than our superiors and better able to discern the will of God than those who are properly appointed to make known that holy will to us. Her directions concerning the correction and instruction of people are excellent. We cannot help but marvel at the power of a religion that can make out of a woman without school education (and even without the knowledge of reading and writing, until divinely taught) a woman of such rare culture and of such knowledge of men and with such power over men.

St. Catherine was a very active agent in the political and ecclesiastical life of her times. Those who know at least the historical outlines of that troubled age, will find in these letters a very interesting commentary on the events recorded by the historians. She was the successor of St. Bridget of Sweden as monitor to the popes. One cannot refuse to believe that these holy women were divinely inspired and guided. Else such letters as the one to Gregory XI (given on page 180 of this volume), or some letters of St. Bridget before her, would have been impossible. Such things, as far as I know, were not said or written to Popes before them. At least, not by women.

Women! What have they not done for good and for evil in the world! What has not been said in praise of them, and how much has not been said in dispraise of them! Every literature says so many hard things about women that we too easily overlook their

tremendous power for good and forget their great achievements. Pagan writers saw only the evil in which the women of their pagan civilization were the ever-aggressive and potent actors. Menander probably expressed a conviction of his age when he wrote: "Ὅπου γυναῖκες εἰσιν, πάντα ἐκεῖ κακά (Where women are, there every ill is found). It is a hard saying, but it seems to have acquired the dogmatic force of a proverb. The same moral view was current among the Romans, if Juvenal may be accepted as their spokesman when he says: *Nulla fere causa est, in qua non femina litem moverit*. These writers were pagans, and probably saw enough evil wrought by women to feel justified in saying such harsh things about them. But what about the French, whose women had long enjoyed the protection and the benefits of a Christian civilization when they coined their cynical: "Cherchez la femme!" And what did Ecclesiastes (vii., 27-29) mean when he wrote: "And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner shall be caught by her. Lo, this I have found, weighing one thing after another, that I might find out the account which yet my soul seeketh and I have not found it. One man among a thousand I have found; a woman among them all I have not found."

We might perhaps discount and explain away some of the harshness of Solomon whose language in Ecclesiastes sounds here and there rather pessimistic, but similar statements and warnings are found in other places of the Sapiential books. These books deserve to be read more than they are read, and ecclesiastics might profitably study and ponder and memorize some portions of them for the practical guidance of their conduct. There is much wisdom and force in such lines as these from Ecclesiasticus (xlii., 12-14), and their forcefulness will grow with every repetition: "Behold not everybody's beauty: and tarry not among women. For from garments cometh a moth, and from a woman the iniquity of a man."

In the beginning of "Vanity Fair," Thackeray, a man of the world who knew the world, gives it as his "absolute conviction that a woman, with fair opportunities and without an absolute hump, can marry whom she likes." Very likely. And if she is determined

she can probably also accomplish anything else in which men may be of help or service to her.

What does all this mean? *Corruptio optimi pessima*. God has given to women feelings and capacities that make them *par excellence* the religious sex. He endowed woman's nature with instincts for purity which were denied to man's nature. If her instincts are uncorrupted, woman naturally trembles at the approach of man. Because of her instincts and her divine predestination for purity her fall is worse than that of man, and she pays more dearly for it. The same law of purity holds good for both man and woman, but woman has a special instinct and vocation for it, and her offenses must, therefore, have more serious consequences for her and for mankind in general. All talk about a "double standard" is fallacious and idle. The instinct and sense of all mankind and of all history cannot be defied. To whom God has given a special vocation and a greater power for good, upon them He has also imposed a special responsibility for these gifts. Women themselves are more merciless to the fallen of their sex than men usually are. They instinctively feel the privileges and the obligations and the responsibility of their vocation more than men can feel these things.

If women are the religious sex by divine purpose, they are worse than men and more potent for evil when they are not governed by religious feelings and motives. Comparisons are odious and mostly unprofitable in such things, but so much may be said that, if there is no evil in the world to which women have not contributed their full share and more, there is also no good in the world for which they may not claim more than half the credit—as mothers or sisters or friends or lovers or as consecrated women.

Those who have greater power for good always have greater power for evil also. Regardless of her social position, and even regardless of her secular education, woman always was and always will be a leader for both good and evil in the world. The world will always be as good or as bad as women make it. Virgil, *Æneid*, I, 364, speaks of Dido as the "*dux femina facti*." This is rather generally true, if appearances mean anything. Cardinal Gibbons used to tell a story which he claimed to have read in Plutarch. I will relate it on his authority as nearly *verbatim* as I can recall it. Themistocles, so the story ran, was asked by his son why he was

always being lionized, whilst nobody had even one word of praise for "mother." "Well," Themistocles replied, "it is true that everybody talks only about me, and that all public honors come to me, but your mother is nevertheless a very important person and has about as much to say and even more than I do. As far as the public impression goes, I am ruling Athens, and Athens is ruling Greece, and Greece is ruling the world, but your mother is ruling me." For good and for evil women will ever be the determining factors and actors in the life of the world. There is no gainsaying a woman when she has made up her mind for good or for evil. She will have her way. By common experience and observation Shakespeare (*Measure for Measure*) was right when he wrote: "When maidens plead men give like gods." Women, as a sex, cannot gain much, but the world will lose much by their excessive self-assertion in public life and by their usurpation of offices and occupations which interfere with their special vocation.

Women outnumber men as contemplatives. They are by nature better fitted for contemplation, both active and passive, for the lower as well as the higher degrees of it. The reason seems to be that the greater original thinking power, belonging to the average man by nature, befits him better for thought and meditation, but lessens his capacity for contemplation. There are, of course, exceptions, but, as we have no record of St. Catherine's I. Q., we cannot determine how much of her good judgment and of her hard common sense was from nature and how much of it from religion. Religion develops and refines every natural power in man, and certainly does not unfit man or woman for the business of the world insofar as it belongs to each one's station in life. This is abundantly illustrated by the life stories of most of the modern Saints. I have read nearly all of those written in English or German or translated into one of these languages, and all this reading has convinced me that they usually had the simplicity of the dove and the wisdom and artistry of the serpent in dealing with the world. They were not easily deceived, and, when they were, it worked out to their advantage.

Much in these letters of St. Catherine is good doctrine and advice for the average man and woman, both in religion and in the world. She gave advice and directions to all sorts of people liv-

ing under about the same conditions under which we are living and fighting every day. So eminently sane and sober and matter-of-fact is her teaching and advice that we cannot help but see and feel that the will of God and right reason are usually one and the same thing. Right reason, however, is not always what seems such to us at first sight. We must not judge the will of God by our own reason alone, but by the judgment also of those who by education and authority are in a position to see and to express God's will with regard to us.

Ordinary pious souls who wish to live "soberly and justly and piously" in this world, will find much comfort in these letters and probably a solution for some of their hard problems. We often like to persuade ourselves that our own will is enlightened and religiously sound, but if we really desire to know God's holy will, the standard and measure for everything, we will find ourselves silenced and calmed on reading these letters. They hit the very nail of our anxieties and troubles and problems on the head. They probe down to the very heart or core of them. And then we may wonder why we did not see things in this clear and steady light before, feeling much relieved after struggling in doubt and in uncertainty. Reading these letters is bracing air for our spiritual lungs and tempering medicine for our wandering and perverse hearts.

We have all heard of people who got "soured" by life. Their vanity or pride or their own sweet self-will was disregarded or antagonized and they were disappointed. They could not have their own way about things. Somebody got honors which they believed due to themselves. They wanted to work and to do good according to their own minds and ideals. They were not so much interested in doing good as in furthering the interests of their own glory. In consequence, things had to go against them. God did not want them. At least He did not want things done in their proud way, but in His way. Therefore, they failed and were disappointed.

In reading the letters of St. Catherine one must rise to her point of view. One can hardly help but see things as she saw them. With her the will of God was supreme. She could see nothing else and desire nothing else. To have that holy will done in God's way was her sole ambition to which she sacrificed her ease and her

love for solitude and all else that was dear to her. How completely and at what sacrifices she worked for this end, we see in her letters. She saw the misery and the losses of a Church served by worldly-minded ministers. She saw the ruin wrought by narrow-minded and mean selfishness and by every kind of sin. She saw and understood it all, because she had a vision sharpened by holiness. In reading her letters we may see the present in the light of her age and make comparisons. What is wanting to us? In what is our age failing the most? What effect has the spirit of the modern, prosperous, comfort-loving and pleasure-mad world upon the life of the Church? Is the Bride of Christ better served now than she was in the days when St. Catherine was monitor to Popes and to high dignitaries in Church and in State? The thoughtful reading of these letters will suggest such questions and more or less comforting or disquieting answers to them. It will surely help us, if we have the good will necessary for being helped, and it will enable us to see in what way we have been wanting in our service of the Church and of the souls committed to our spiritual care.

There can be no examinations and measurements made, or "grades" given or degrees awarded in personal holiness, but it would be desirable to require in the ministers of the Church a larger and more technical knowledge of the principles and practices of the religious life and of its processes of development. Perhaps some day some farseeing authority, local or general, will prescribe a course of reading in the theory and in the practice of holiness as illustrated in the lives of the Church's outstanding and canonized ministers. Such a course of prescribed reading, under some kind of competent direction, with some kind of account demanded of it and *given*, would without a doubt prove a great blessing to all concerned. It could be so arranged as to insure the right kind of spiritual reading for those who do not otherwise get it, but who would be the better "salt" and the stronger "light" for such reading.

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

VI. "The Living Flame of Love"

In the Prologue to this book, St. John of the Cross lets the reader know that it is a kind of autobiography, or rather a description of certain mystical experiences which were granted to him by God at a certain period of his life. For he says: "Now that our Lord seems . . . to have given me some fervor of spirit, I have resolved to enter on the subject. . . . I will venture, in reliance on the Holy Writings, to give utterance to what I may have learned."

By this phrase, "in reliance on the Holy Writings," the Saint seems to imply that, though he presents the sublime raptures of love and the extraordinary insights into the divine nature which accompany the flights of love as his individual experiences, still he wished the reader to realize the Holy Scripture testifies to their universal objective validity, so that these experiences should be regarded as a supernatural law expressed in Holy Scripture. But one need not be a scholar in exegesis to see that, in his explanations of Holy Scripture, St. John violates the most elementary rules of hermeneutics. For instance, in the second stanza, he attempts to prove that the Holy Ghost inflicts in the soul—in the state of union with God—a wound like a consuming fire, by quoting Job, x. 16: "Returning, Thou tormentest me wonderfully."

It is quite possible that John of the Cross held the opinion that his personal experiences in the mystical union with God are typical for all souls who have reached that state; but nowadays our knowledge of mystical states is so extensive as well as intensive, and the mystical experiences of all times, countries and religions have been investigated with such a thoroughness that a comparison of the results of those researches brings home to us the conviction that there is no fixed rule in God's dealings with mystical souls. Consequently, the work of the Saint now under discussion cannot be set up as a standard work for gauging the experiences which may happen to other souls after their union with God.

The analysis of "The Living Flame of Love" may be given in a few sentences. Its subject is love of God, and this subject is treated in its many variations. The book, therefore, may be likened to a Sonata of Beethoven, which first gives the "thema," and afterwards develops and varies the theme in different movements, keys, and ornamentations. Love is the theme which runs through the whole book, and the reader cannot help being struck by the marvellous effects intense love may produce in man. "The Living Flame of Love" rouses the readers to a keen sense of wonder at the almost infinite possibilities of God's workings in the soul which is receptive of His grace and love.

The general value of this work of St. John may, therefore, be found in the fact that it expresses the universally experienced principle of mystical theology that, in proportion as the understanding through the increase of the light of faith penetrates deeper into the immediate knowledge of God, the intensity of love increases, and, vice versa, the greater intensity of the flames of love manifests itself in a more profound knowledge of God. The two acts of the soul, knowledge and love, become gradually blended into one—as in God they are one—until the climax of unification is reached when the contemplative subject, his act of contemplation and the object of contemplation become undistinguished and seem to melt into one. This idea, however, is familiar to Plotinus as is also another, seemingly pantheistic teaching of Saint John of the Cross—which is, as we have seen, touched upon in the "Canticle." Towards the end of the book, in the explanation of the fourth stanza, the Saint emphasizes his conviction that the soul, in the state of union with God, receives the knowledge "how God is in all things," and that "God in His own essence is in an infinitely preëminent way all these things." In his book already referred to, Baruzi says rightly (p. 682): "The ecstatic discovery to which the Saint's flight of spirit had led him, made him see all things, including the sovereign beauty of nature, in God. The immediate outcome of a lyrical ecstasy, this notion absorbed nature in God rather than concede to nature itself any definitive value" [*La découverte extatique à laquelle l' (St. John) avait conduit le vol de l'esprit, lui avait fait sentir en Dieu toutes les choses et la souveraine beauté de la nature. Immédiate donnée d'une extase lyrique, mais qui absorbait la nature*

en Dieu plutôt qu'elle ne souffrait à la nature elle-même une valeur définitive]. In his high mystical state, John of the Cross gained such a vivid and deep experience of the intimate relationship between God and creation that not even the danger of being suspected of Pantheism deterred him from expressing what he had experienced.

And yet St. John is convinced that these profound insights into the nature of God, His attributes, and His relation to the created beings have their source in "faith," in the sense explained above. For faith alone transforms our mind and its powers into God in such a way as to make this range of activity almost as wide and deep as God's knowledge itself. The importance of faith for man's union with God was so deeply felt by the Saint that, even in this work which describes the highest stage of spiritual development, he makes a digression from his subject and repeats again the teaching he has given in "The Ascent" to those who are anxious to enter from the meditative state into the state of contemplation. He emphasizes once more: "Faith is the light that leads into the immediate presence of God" (p. 77; cfr. p. 105).

I refrain from attempting to give a detailed analysis of the contents of the book. As mentioned above, "The Living Flame" is a love song, and as such cannot be brought under the rules of cold logic. This love song has a logic comprehensible only to those who have reached a similar degree of union with God, and have therefore experienced how the immediate knowledge of God by faith produces the ecstasies of love in a continually growing degree. In the first stanza of the book the Saint tells us that love is a flame consuming the soul; in the second stanza love is spoken of as inflicting wounds; the third stanza makes us acquainted with the "highest possible manifestations of God to the mind"—the soul sees the divine attributes in the one simple essence; finally, the fourth stanza discusses the question how the soul knows that God is in all things and that He dwells in her, when all images and forms of created things have by faith been cast out, and the soul is enrapturingly conscious of His presence.*

*The next article of this series will discuss "Some Inconsistencies in St. John's Mystical Theology."

RITES AND CEREMONIES OF THE SACRAMENTS

BY THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VII. Penance

I

It is a curious fact that, whereas in the course of the centuries the ritual of some of the Sacraments has become more and more elaborate and even complicated, that of one or two at least has undergone an opposite process. Thus, for instance, the rite of ordination consisted at first of little more than a laying-on of hands with prayer, the whole being preceded and accompanied by fasting (Acts., xiii. 3). The Eucharistic celebration was certainly an exceedingly simple thing in comparison with a modern Pontifical High Mass. There was just the "breaking of bread," accompanied by prayer and perhaps a homily.

Now, the Sacrament of Penance is the one in which the ritual has been gradually reduced to its simplest expression. Of course, it is in the nature of things that it should be so, for Penance, as practised in the Church for many centuries, is essentially a private and personal matter and something so intimate that rites and ceremonies are almost wholly precluded.

The theology of Penance is clearly if baldly defined in Canon 870 of the Code, where it is declared that "in the Sacrament of Penance, in virtue of a judicial sentence pronounced by the lawfully appointed minister, a rightly disposed believer is forgiven those sins which he has committed after Baptism."

The ritual aspect of the Sacrament will be most readily understood when we recollect that during a number of years private penance (or auricular confession, as we now call it) was practised side by side with a public avowal of grave sins which was followed by an equally public expiation. As a matter of fact, the idea of public penance wholly dominated the mind of the early Christians, so that it is no easy matter to find traces of anything like the intimate and secret administration of the Sacrament as it is known to us.

According to a famous saying of Tertullian to the effect that Christians are born, not made (*Christiani nascuntur non fiunt*), Baptism must be looked upon as being the first and chief remedy

against sin. The Church assuredly takes it for granted that those who have been born again in the baptismal font shall henceforth walk in newness of life. In the Collect of the first Paschal Mass (that of Holy Saturday), she prays that God would preserve in her new-born children the spirit of adoption of sons, "to the end that, being renewed in body and mind, they may serve Thee in all purity." And on the Tuesday after Easter she pleads for divine help to enable the new servants of God "to show forth in their lives the effects of the Sacrament which they have received by faith."

The early Christians, it would seem, found it difficult to conceive that anyone, having once been baptized, should fall away, and then return to the fold. "It is impossible," says St. Paul, "for those who were once illuminated (baptized), have tasted all the heavenly gifts, and were made partakers of the Holy Ghost. . . . and are fallen away, to be renewed again to penance" (Heb., vi. 4 sqq.). This seems a hard saying, but its apparent harshness is mitigated by other texts, such as the touching exhortation of the Beloved Disciple: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity" (I John, i. 9).

It is in St. John's Epistles that we meet for the first time with the famous distinction between the sins which are not unto death, and sins that are unto death: "He that knoweth his brother to sin a sin that is not unto death, let him ask and life shall be given to him who sinneth not to death. There is a sin to death: for that I say not that any man ask." After this he too holds up that supreme ideal of the New Law: "We know that whosoever is born of God sinneth not" (I John, v. 16, 18).

On the other hand, our Lord most emphatically bestowed upon the Church, in the persons of the Apostles and their successors, power to forgive all sins however grave, and this obviously not alone by the Sacrament of regeneration which can be received only once in a lifetime. Even the bitterest opponents of the Church's action with regard to sinners during the early centuries (such as Tertullian and Hippolytus) never cast the shadow of a doubt upon her power to forgive sins; what they called in question was the wisdom of mitigating the extreme severity of the penitential code then in vigor, particularly as regarded grave sins, such as adultery or apostacy from the faith. Some thought that for such crimes

there should be no forgiveness; thus, St. Cyprian (*Ep. x*) records that certain bishops in Africa "*in totum pœnitentiæ locum contra adulteria clauserant.*"

The gradual abatement of primitive fervor, the many apostacies brought about by prolonged persecution, and the very weakness and inconstancy of the human will, led to the existence of a considerable class of people—baptized Christians—who, owing to some grave sin, saw themselves excluded from participation in the full life of the Church. They were the *penitents* whose sin, if it had been public, was likewise publicly confessed and atoned for, but only after a preliminary private confession to the bishop or a priest. If the sin was a secret one, it would only be confessed publicly on the advice of the clergy. We are not now concerned with the theology of the Sacrament of penance, but with its ritual. But, unless we study this ritual in the light of antiquity, we shall not be able to value or understand our present practice which is a survival of the more solemn penance of former times.

The public penitents (that is, men and women who had openly avowed grave sins committed after Baptism) were not at once absolved, but a more or less prolonged period of penances was laid upon them. For their reconciliation and rehabilitation the Church at one time used a very elaborate ceremonial, which is not without a distinct resemblance to the ritual of ordination. On Ash Wednesday these penitents were ceremonially expelled from the sacred edifice and the assembly of the faithful. On Maundy Thursday they presented themselves at the door of the church, barefooted and clad in penitential garb and holding unlighted candles in their hands. Whilst within the bishop and clergy recited the Litany of the Saints, the penitents lay prostrate outside the sacred edifice. Twice two subdeacons were sent to them by the bishop with words of comfort, until finally a deacon, carrying a lighted taper, came to them and said: "Lift up your heads, for lo! your redemption is at hand." After that their candles were lighted from a taper carried by the deacon.

At the close of the Litany the bishop left the chancel for the middle of the nave, and there sat down, facing towards the open doors of the church. Thereupon the archdeacon addressed the prelate on behalf of the penitents, pointing out that now was the time

of mercy and forgiveness. Then the bishop rose from the faldstool and advanced towards the penitents. Once more the archdeacon pleaded on their behalf, and, when he assured the bishop that they were deserving of forgiveness, the prelate bade them rise to their feet. A lengthy Preface and several prayers followed. The Absolution was *deprecativæ* (that is, couched in the form of a prayer) :

"May our Lord Jesus Christ, who vouchsafed to take away the sins of the whole world by delivering Himself for us and shedding His spotless blood; who also said unto His disciples: Whatsoever you shall bind on earth shall be bound also in heaven, and whatsoever you shall loose on earth shall be loosed also in heaven, and who hath numbered me, though unworthy, among these His ministers; may He deign, by the intercession of Mary the Mother of God, of the Blessed Archangel Michael, of St. Peter the Apostle to whom He gave the power of binding and loosing, and of all the Saints, to absolve you, by the merits of His Blood shed for the remission of sins, from whatsoever you have negligently committed in thought, word or deed: and, having loosed you from the bonds of sin, may He graciously lead you to the kingdom of heaven, who with God the Father and the Holy Ghost liveth and reigneth for ever. Amen."

At the conclusion of the prayers the Pontiff sprinkled the penitents with Holy Water and censed them with the thurible, saying in the meantime: "Arise, ye that sleep, arise from among the dead, and Christ shall be your light." The final blessing given by the bishop grants an indulgence during the celebration of High Mass.

This very elaborate ritual is still to be found in the Roman Pontifical, though the use of it has lapsed since a long time. It is Gallican in origin. However, we are fortunate enough to have a description of a ceremony not unlike this public reconciliation of penitents. It dates from the second century, and is from the pen of Tertullian. In his treatise on Penance the fiery African declares that he almost hesitates to speak of the penitential discipline of the Church, "lest we seem to be pointing to a yet further space for sinning." According to Tertullian (*De. pœnit., passim*), "*exomologesis* or confession is an act whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is also made. Of confession repentance is born; by repentance God is appeased. . . . *Exomologesis* is a discipline for man's

prostration and humiliation. . . . With regard also to dress and food, it commands to be in sackcloth and ashes . . . to know no food but such as is plain. . . . to prostrate himself before the feet of the presbyters and kneel to the friends of God; to ask the brethren to be his ambassadors. When you cast yourself at the brethren's knees, you are entreating Christ. . . . Penance is, in fact, a plank thrown to those who have suffered spiritual shipwreck" (*eam amplexare ut naufragus alicujus tabulæ fidem*).

II

It is easy to perceive that all these varying elements of the former discipline of public confession, penance and rehabilitation, are likewise found in private penance as it is practised in the Church in our own time. The very frequency with which Christians came to have recourse to the Sacrament, brought in its train a curtailment of the ceremonies which marked it in olden days.

Public penance, or rather the public avowal of sins, ceased at a very early date, at least as regards the Roman Church. Thus, for instance, St. Benedict in his Rule (written during the first decade of the sixth century) makes a very sharp distinction between external faults for which an external penance may be inflicted and transgressions that are committed in secret. The former must be confessed before the Superior, or even before the whole community; the latter "to the Abbot alone, or to spiritual seniors who know how to heal their own wounds and not to reveal or publish those of others" (*Regula*, cap. xlvi).

We are safe in affirming that the public confession of secret sins, even grave ones, is not really contemplated or legislated for by the penal code. Thus, when during the pontificate of St. Leo the Great certain Italian bishops sought to compel the faithful to make a public avowal of secret and hidden sins, the Pope forbade it as being at variance with Apostolic tradition (*Ep. clxvi*).

As time went on, private confessions became more and more frequent, especially owing to the spread of monasticism. In this way the custom arose of what we call confessions of devotion—that is, the confession of venial sins and slight imperfections made for the sake of receiving absolution and its concomitant increase of sanctifying grace. To these frequent confessions we may apply what

St. Augustine says when he comments on the words of our Lord to the Apostles: "He that is washed needeth not but to wash his feet, but is clean wholly" (John, xiii. 10). "What is this, but that man in holy Baptism is indeed washed every whit, the whole man together; yet seeing thereafter one has to live in the midst of human affairs, of course one treads upon the earth. Therefore our human affections themselves, without which we cannot live in this mortal state, are as the feet wherein we are affected by human affairs, and so affected that 'if we say that we have no sin, we deceive ourselves and the truth is not in us.' . . . Accordingly, the Church which Christ cleanseth with the laver of water in the word, is without spot or wrinkle, not only in them who after the laver of regeneration are forthwith taken from the contagion of this world . . . but also in them whom the Lord, according to His mercy, hath made to depart from this world with feet also washed. But as for those who tarry here, albeit in themselves they may be clean because they live righteously, yet they have need to wash their feet, because they are not altogether without sin" (*I Joan.*, tract. lvi, 3-4).

The ritual for private confession to be followed by priest and penitent is exceedingly simple. If possible, the priest should be vested in surplice and purple stole. The penitent is generally expected to say the *Confiteor*, either wholly or in part. But with the wonderful increase of frequent and even daily Communion which we are privileged to see in our days, confessions are apt at times to become a very heavy burden for the priest. Hence it is a laudable thing if the penitent says the *Confiteor* just *before* entering the confessional, since it is no integral part of the Sacrament.

The prayer which the Church has added to the words of Absolution, though not requisite for its validity, may not be omitted without just reason (Canon 885). Whilst he recites the Absolution, beginning at the words: *Dominus noster Jesus Christus*, the priest extends his hands over the penitent. In this laying-on of hands we have the traditional outward sign which has for centuries marked the reconciliation of repentant sinners. The form itself is no longer couched in words of supplication, but, since the twelfth century, it is in the indicative mood as showing forth with greater emphasis the Church's judicial power to bind and to loose.*

*The next article of this series will deal with "Holy Orders."

ANSWERS TO QUESTIONS

COOKING FLESH MEAT IN LENTEN FOOD

Question: Is the law of abstinence violated by cooking meat in beans, sauerkraut and other cabbage, if the meat is removed before eating such vegetables? Since dripping and lard may be used in the preparation of Lenten food, cooking the meat in and removing it from the vegetables seems to be no more than seasoning the vegetables with the meat flavor.

SUBSCRIBER.

Answer: In the first place, it is evident from Canon 1250 of the Code of Canon Law that soup or broth made of meat is forbidden on days of abstinence. The same Canon allows seasoning of food with animal fats. In all animals we find layers of tissues or lumps of fat distinct from the flesh itself. Out of these lard and other animal fats are gained. The white flesh of animals, which is also called fat, is flesh just the same as the lean or muscular tissues. When meat is fried (especially meat that contains layers of the white or fatty flesh, *e.g.*, in bacon), grease flows from it, usually called dripping. Dripping, lard and other animal fats may be used in frying potatoes and in cooking other foods. The cooking of flesh meat in food on days of abstinence is, we believe, an abuse. Though the piece of meat may be removed from the food, still most of the substance of the meat has been cooked into the beans, cabbage, etc., of which our correspondent speaks; and Canon 1250 certainly forbids us to eat the juice of the meat as strictly as it forbids eating meat itself. Even if the law were not broken by doing these things, the spirit of Lent should make Catholics willing to forego some of the pleasure or satisfaction of taste and appetite. We were recently asked by someone who was not bound to fast, whether he might eat meat three times a day outside of Wednesdays and Fridays of Lent. While the law does permit him to do so, we do not see the need of it, except in case of very hard work or in the case of a person with a weak and sickly constitution, where perhaps the appetite is poor and a mouthful of meat may serve to stimulate the lacking desire for food.

PUBLIC RECITATION OF LITANIES APPROVED FOR PRIVATE USE ONLY

Question: Is it allowed to recite at public devotions in church the Litanies of St. Rita, of the Little Flower, and other litanies in honor of various Saints found in approved prayer-books?

LITURGIST.

Answer: Canon 1259 of the Code of Canon Law states that the local Ordinaries have no authority to approve new Litanies for public recitation. The latest edition of the Roman Ritual (1926) has four litanies which may be recited at public devotion—namely, those of the Most Holy Name of Jesus, of the Sacred Heart of Jesus, of Our Lady of Loretto (usually known under the name of the Litany of the Blessed Virgin Mary) and of St. Joseph. These Litanies, *and no others*, may be publicly recited. This prohibition is not new in the Code, but dates from the Decree of the Sacred Congregation of Rites, March 6, 1894, which officially interpreted the law of Pope Clement VIII and his successors, as the said Decree indicates. When the Holy See was asked to explain what was meant by the term “publicly,” the Sacred Congregation of Rites answered that, while each person may individually in church or elsewhere recite the Litanies of various Saints found in approved prayer books, a number of people gathered in church may not recite those Litanies in common, even though the priest does not conduct the devotion as minister of the church, but merely as a private person (June 1, 1896). Furthermore, Nuns or Sisters may not in their choir or chapel recite in common those litanies which have not been approved by the Holy See for public recitation (Sacred Congregation of Rites, June 20, 1896). The local Ordinaries are not forbidden to approve new Litanies for private devotion, but there is this difference between Litanies and other forms of devotion: the other prayers approved by the Ordinary may be recited publicly, but *not Litanies*. If some of the prayers or invocations which a local Ordinary is requested to approve seem to be against the traditional or dogmatical view of the Church, he should refer the matter to the Holy See (cfr. Canon 1259), unless the author consents to omit the matter in dispute.

CESSATION OF INDIVIDUAL PRECEPT

Question: Does an individual precept with an *ipso facto* suspension attached and reserved to the Ordinary giving it, cease at the death of the said Ordinary? Am I correct when I judge that to be the case according to Canon 24?

CONFESSARIUS.

Answer: Whether our correspondent can apply Canon 24 for the purpose of showing that the precept in question has lapsed with the death of the bishop, depends on the manner in which the precept was

given. Canon 24 says that precepts given to individuals cease with loss of office of the one who gave the precept, unless it was imposed by legitimate document or in presence of two witnesses. If it was imposed in that manner, it remains binding until the successor in office is pleased to lift it. The point about the presence of witnesses is easy to understand; the bishop calls the priest to his presence and also two other priests (it would be highly improper to have laity as witnesses), and gives him the command. The other form in which a precept can be made to outlive the authority imposing it, is by legitimate document. The Code nowhere defines what is meant by a "legitimate" document, and nobody seems to know exactly what is required to make a document legitimate. Explanations like that of Toso (*Commentaria Minora*, lib. I, p. 73)—that a document is called legitimate when issued according to law, namely, with the observance of those formalities which are necessary for validity by law or by custom—do not help us to know just what is required to make a document legitimate. While it may be said without fear of contradiction that a paternal sort of a letter by the bishop to the one to whom he gives the precept, is not what the Code calls a legitimate document, there is nothing else that can with any amount of certainty be said to be required except the general requisites of date, place, signature. As there is no possibility of defining the term by any rules of interpretation, only the authors of the Code can tell what he meant by the "legitimum documentum."

RESERVATION OF CENSURE ATTACHED TO PARTICULAR PRECEPT

Question: In the February issue of THE HOMILETIC AND PASTORAL REVIEW, you explain Canon 2245 in such a manner as to say that an *ipso facto* censure attached to a particular precept is not a reserved censure, unless the reservation is mentioned in the precept. The arguments in support of the contrary opinion have been clearly set forth in *The Irish Ecclesiastical Record*, Nov., 1925, p. 523; they seem to me to be quite conclusive. The same line of arguments also brought Cappello (*De Censuris*, ed. alt., 1925, n. 68) and Vermeersch-Creusen (*Epitome*, III, ed. alt., nn. 442-443) to the same conclusion.

READER.

Answer: The opinion contrary to the one expressed by us in the February issue does not have to go in search of arguments, because that was the opinion common before the Code, as we also remarked. The question is whether that opinion has been changed like so many

others. We fail to see that the other opinion explains satisfactorily the apparent conflict between § 2 and § 4 of Canon 2245. We think that the opinion we expressed does no more violence to Canon 2245 than the contrary interpretation. Besides, there is no reason for saying that we weaken the force of the precept by that opinion, for the Superior's action is not interfered with: as soon as he learns of the violation of his precept (provided proof is furnished by two credible witnesses), he can enforce the penalty, since the absolution in the internal forum need not be considered by the authority. In fact, the *ipso facto* censure is not exerting its full force until after the Superior has taken a hand in the matter, for, according to Canon 2232, the offender is excused from observing the censure until such action is taken, if he cannot without defamation observe it.

RESTITUTION TO GOVERNMENT AND CORPORATIONS

Question: Noldin (*De principiis*, p. 309), defines commutative justice: "Iustitia commutativa illa est qua privatus tribuit privato quod ei ex iure debetur." Talking elsewhere about restitution (*De Præceptis*, p. 521), he expresses himself to the effect that "damnum illatum reipublicæ vel communitati restituendum est."

Is this not a contradiction? Or, in other words, is there really an obligation to make restitution to communities such as the State, insurance or railroad companies, etc.? Do they really constitute a subject capable of receiving restitution?

SACERDOS.

Answer: It does not matter much what an individual author says, or in what manner he expresses the principles concerning the natural or the positive divine law or the laws and principles of the Church. All we can say concerning the above definition is, that it is not complete enough to cover all the subjects or persons who can own and possess earthly goods and rights. If they can have such goods and rights, they can also be injured in them, and the unjustified injury in those goods and rights is a violation of strict justice—or the so-called commutative justice. It is not true that private individuals only have by the law of nature the right to acquire, hold and use temporal goods. The State owns and possesses goods; the various political subdivisions of the State are corporations entitled to own and possess goods; private individuals may band together under the law of the State to own and acquire goods; the Catholic Church is a corporation authorized by the divine law to own goods

for the purpose of carrying on her work. Not only the private or physical person, therefore, but also all legitimate moral persons can own and possess temporal goods, and their rights must be respected.

In reference to business corporations, nobody can reasonably doubt that contracts with them oblige in strict justice in the same manner as contracts with individuals. The only difference that there might be is, that a grave injustice may be inflicted on a private individual more easily than on a corporation, because in a corporation there are many persons who are part owners of the corporate property and goods, and the individual owner does not so easily suffer a great loss. For this reason moralists generally concede that, in their case, the *summa absolute gravis* only will constitute a mortal sin of injustice.

In reference to the State, there first are to be considered the goods which the State owns as a moral or legal person, and the same holds for the municipal corporations created by the State. Nobody can deny that injustice towards them—either in contracts for the State, city, etc., or in stealing goods and property belonging to these legal persons—is a violation of strict justice, and that restitution of serious violations against them must be made (or there must be the will to make it, if not possible at present), before the offender can expect pardon from the Lord.

In reference to the rights of the State (either the individual state, city, or federal government) to demand taxes and to specify how much shall be paid, there is a difference of opinion whether such taxes as levied are due in strict justice, or whether it is merely a question of either paying the taxes demanded or suffering the penalty, when a citizen is found to have partially or totally failed to pay what was due. It is the common opinion (contradicted by a small minority of moralists) that the taxes once assessed, provided there is no apparent injustice or criminal discrimination shown by the law, are directly due in conscience through the so-called social justice, and indirectly through the commutative justice. It is evidently just and proper to say that strict justice demands the payment of the taxes imposed; for the individual or corporation assessed, by living and working in a certain country, state, city or town, does receive many benefits from the country, state, city, town, and is therefore considered to have entered into a tacit agreement with those bodies

to pay his share for what he in turn receives, so that the work of the country, state, etc., can continue to be carried on for his benefit. Without resorting, therefore, to any higher principles, the natural law would teach that under our form of civilized government the individual and corporations living under that form of government owe the government a return for what the government has done for them. The other consideration that people who do not pay their allotted share put so much more of a burden on the other members of the community, is likewise an injustice.

IN WHAT PLACES OF DIVINE WORSHIP IS THE "ASPERGES"
TO BE SUNG OR RECITED ON SUNDAYS?

Question: Is it permissible to have the "Asperges" sung before the Missa Cantata on Sundays in the chapel of a religious community, said chapel being semi-public in nature since lay persons (employees, etc.) are allowed to assist at this Mass? Will you kindly enumerate those churches, chapels or oratories where the "Asperges" is permitted to be sung. Provided permission were obtained from the Chancery Office, would this be sufficient authority for the "Asperges" being sung weekly on Sundays?

READER.

Answer: There is not much to be said about the "Asperges," because with the exception of the so-called "collegiate" churches (*i.e.*, churches with the obligation of reciting the divine office in choir) the "Asperges" is not of obligation. The rubrics desire that in all parish churches the "Asperges" take place on all Sundays before the High Mass, and the water is to be blessed before the Mass, with the exception of Easter and Pentecost Sundays on which the water blessed on the previous Saturdays is to be taken—some having been set aside before mixing it with the holy oils for use in the "Asperges" ceremony. A Decree of the Sacred Congregation of Rites said that the "Asperges" may be given in non-collegiate churches (December 15, 1899). An answer of the same Sacred Congregation (November 22, 1659) to the question whether the "Asperges" is permitted in non-parochial churches, said that it was left to the discretion of the bishop to allow it. The latest edition of the Collection of Decrees of the Sacred Congregation of Rites does not reprint the Decree of November 22, 1659. At present there is, we believe, no need of that Decree, for the rubrics do not reserve the blessing and sprinkling of the holy water to parish

churches exclusively, and the rules of the Code of Canon Law allow both public and semi-public oratories to hold all the divine services and ecclesiastical functions which the rubrics do not reserve to other churches. The oratory spoken of is one to which lay persons also have access, and has therefore the nature of a public oratory (cfr. Canons 1191 and 1193).

THE CREDO IN THE MISSA PRO PACE DURING THE FORTY HOURS' DEVOTION

Question: In the Decree of April 27, 1927, we read: "In the Solemn Votive Mass *pro Pace*, even outside of Sunday, the Creed is to be said." Does this mean that in the Mass *pro Pace*, on the second day of the Forty Hours' Adoration, the Creed is said in the Solemn Mass only (*i. e.*, a Mass celebrated with deacon and subdeacon), or is it also to be sung in a *Missa Cantata*, outside of Sunday?

PAROCHUS.

Answer: The Decree of April 27, 1927, is quite plain (cfr. *Acta Ap. Sedis*, XIX, pp. 192-193), and therefore the Creed is to be sung at the *Missa pro Pace*. It is called a Solemn Votive Mass because of the high rank it has with the Mass of Exposition and Reposition, and the preference these Masses get over other feasts happening to fall during the Forty Hours' Devotion. A *Missa cantata* (or simple High Mass) suffices, so that these High Masses have the preference over other Masses of the feasts, with the exception of a few feasts mentioned in the rubrics. If only low Masses can be celebrated at the Forty Hours, the priest cannot use the formulas of the Solemn Votive Mass, unless the diocese has a special privilege such as was granted to the Archdiocese of Baltimore. The Mass of the day would have to be said with the commemoration of the Blessed Sacrament after all the commemorations of the day (cfr. Wuest, "Matters Liturgical," n. 423).

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Irregularitas ex defectu corporis

By DOMINIC PRUEMMER, O.P., S.T.D.

Case.—Otto, a priest, is laboring under the following malady, on account of which he is very often unable at Holy Communion to consume the Blessed Sacrament, (that is, the *species panis*). According to physical examination, he has a small cavity in his throat; and, when the Sacred Host gets into it (it happens that he does not even notice or feel this), the slightest cough suffices to bring it back into the mouth; yet, he is unable to swallow it, since it always remains sticking in the cavity. The consumption of the Sacred Blood and the ablution sometimes fails to dislodge the Particle. The consumption, however, is often effected if, before the consumption of the Blood, the Sacred Host is coughed up and consumed together with the Sacred Blood or the ablution. It has also happened that the consumption took place only at home through the partaking of water. Otto consoles himself with the thought that he usually consumes the Particle with the Sacred Blood. Now arise four questions:

- (1) Was there a perfect sacrifice in this case?
- (2) Has Otto contracted an irregularity *propter defectum corporis*?
- (3) Could a layman who labors under the same difficulty receive Holy Communion frequently, since the smaller Sacred Host would be still more easily retained in the cavity?
- (4) Would this trouble be an impediment for Holy Orders in a theologian?

Solution.—In the celebrated work on Anatomy by Rauber-Kospsch (11th ed., vol. IV, p. 96) we read: "The weakest spot of the muscular system of the esophagus is . . . on the rear wall of the top of this organ, close under the pharynx; here enlargements and contractions of the esophagus are wont to arise." In all probability, in the case under discussion there is question of the contraction of the top of the esophagus—thus at the top of the throat. Since these indentations occur frequently, the present case merits particular attention from the moral-theological standpoint, and the solution is not so simple as it might appear at first sight. The solution would, indeed, be very simple if the existing defect of the esophagus could be removed by medical skill. Then every moral-theological difficulty would disappear of itself. But, when medical skill is unable to remove the existing defect, what then?

(1) *Was the Sacrifice of the Mass imperfect in this case?*

No. For it is not to be assumed that even the smallest particle of the two halves of the consecrated Host does not reach the stomach through the esophagus. The existing little hollow would necessarily have quite an expansion if it would take up entirely within itself the large consecrated Host together with the consecrated wine and prevent them from going down into the stomach. If that were the case, the patient would experience such great difficulties in the consumption of other food and drink that he could not live much longer without medical aid. But for the perfection of the Sacrifice of the Mass the consumption of even the smallest consecrated species suffices. Hence, there is no serious doubt that the Mass celebrated by Otto is a perfect sacrifice.

(2) *Is Otto irregular "propter defectum corporis" so that he should no longer be allowed to celebrate Holy Mass?*

If he can only achieve the consumption of the species at home with the aid of water after finishing Holy Mass, then indeed it is a serious matter which is not to be taken lightly. But, under these circumstances, may he not celebrate any more because he has become irregular? Canon 984, n. 2, of the new Code gives the following definitions concerning irregularities *propter defectum corporis*: "Sunt irregulares ex defectu . . . corpore vitiati qui secure propter debilitatem, vel decenter propter deformitatem, altaris ministerio defungi non valeant. Ad impediendum tamen exercitium ordinis legitime recepti gravior requiritur defectus, neque ob hunc defectum prohibentur actus, qui rite poni possunt." It is to be noticed that this wording of the Code is somewhat terser than, though not essentially different from, the previous legislation. Formerly it read: "Re bene perpensa dici vere potest comprehendere tantum illos, qui ob defectum corporalem vel non possunt *omnino* Missam celebrare; vel non possunt celebrare *secure*, id est sine periculo alicujus irreverentiæ; vel *decenter*, id est sine scandalo et admiratione populi; vel *rite*, id est servatis legibus liturgicis" (Gasparri, *De ordinatione*, I, n. 252). In the case before us the only question that can arise is whether the priest, Otto, can celebrate the holy sacrifice "*secure*, id est, sine periculo alicujus irreverentiæ." Is it then a grave irreverence towards the Blessed Sacrament when

he sometimes coughs back into the mouth the *species panis* before the consumption of the Blood, when the former remains in the little furrow and has not gone down into the stomach? This procedure is indeed awkward; but, since there is no remedy and it does not involve any moral guilt on the part of Otto, it cannot be a grave irreverence towards the Blessed Sacrament. Under other circumstances (*e. g.*, in the case of a very dry or very coated tongue), it often happens that after the reception of Holy Communion serious difficulties are experienced in swallowing the sacred species—difficulties which are overcome only through great efforts and after some time. In such cases we surely cannot and dare not deny Holy Communion to the faithful. Consequently, it appears to me no serious impediment to the celebration of Mass when Otto can swallow the *species panis* only through the consumption of the Blood or even the ablution. At some time or other it will certainly have happened to every priest that the large Host clove so tightly to his dry palate that he could no longer loosen it with his tongue—at least entirely—and swallow it. Should he use his finger then, or should he wash everything down with the consumption of the Blood or the ablution? I would without hesitation decide for the second method, for the use of the fingers is likewise not very reverent towards the Blessed Sacrament, abstracting from the fact that it is not very æsthetic. Furthermore the consumption of the Sacred Host and Precious Blood are not two Communions but one, because they mutually complement each other. One might object that the *ieiunium eucharisticum* has been broken after the taking of the ablutions. Still, this objection is not sound. For there are other cases in the liturgy where a non-consecrated fluid reaches the stomach simultaneously with or before the consecrated species. For example, the *ordinandi* (who solemnly communicate at the reception of the major orders) after the reception of the Sacred Host partake immediately of unconsecrated wine; furthermore, the sick are given water to drink immediately upon the reception of the Viaticum. Again, on Good Friday the priest drops a particle of the consecrated Host into the chalice with unconsecrated wine and consumes the wine and Host together. In all these cases the unconsecrated fluid—because flowing more easily through the esophagus—reaches the stomach quicker than the consecrated species. Moreover the Sacred Congregation

de Propaganda Fide, February 16, 1806, decided expressly: "Sale a catechumenis in collatione baptismi prægustato, etsi ieunium frangi videatur, adhuc tamen nullum dubium est, quin ad s. Communionem, suscepto baptisinate, admitti possint, immo vero debeant." If, therefore, Otto can at least swallow the *species panis* with the ablution, there is no grave irreverence towards the Blessed Sacrament, and he is therefore not irregular *propter defectum corporis*.

What is the state of affairs if, only after leaving the church, he can accomplish the consumption of the *species panis* at home through the partaking of water? It has already been said that without a doubt a part of the species reach the stomach already during the Mass, and consequently the sacrifice is complete. But is not the consumption at home perhaps a second Communion? The usual and almost certain opinion of theologians is that Holy Communion achieves its sacramental effect in that instant in which the *manducatio* actually takes place, and therefore not when the species enters the mouth or a hollow in the throat, but when the species enter the stomach.¹ When, therefore, Otto washes down into the stomach the remainder of the species with water at home, there appears to take place a second Communion, and indeed one different from that which he received during Mass—provided, however, that the space of a quarter of an hour elapsed between the two acts. In purely physical acts, such as the reception of Communion, there could hardly be a moral unity after an interval of a quarter of an hour. A milder decision could indeed be given if the water were taken immediately after Holy Mass in the sacristy. For practical purposes, the difficulty could in my opinion be solved by the Ordinary, for the *irregularitas ex defectu corporis* appears in the present case at any rate to be doubtful; and in such a doubtful irregularity the Ordinary can dispense according to Canon 15: "Leges etiam irritantes et inhabilitantes, in dubio juris non urgent; in dubio autem facti potest Ordinarius in eis dispensare, dummodo agatur de legibus, in quibus Romanus Pontifex dispensare solet." One cannot perhaps be certain here whether there is question of a *dubium juris* or a *dubium facti*, but in both cases the Ordinary can give the per-

¹ Cf. my *Theol. Mor.*, III, n. 185; Noldin, *Sum. Theol. Mor.* (latest ed.), III, n. 101; Billuart, *De eucharist. dissert.*, VI, art. 6, par. 2. The opposing opinions of Vasquez, Suarez, etc., are refuted by J. Lugo, *De eucharist. disput.*, XII, sect. 2.

mission to celebrate Holy Mass. In the case of a *dubium facti*, there is the restriction that the Ordinary may dispense only in such cases as the Pope is wont to dispense in these laws. But it does not seem probable that the Pope would not give the poor priest in question the dispensation under the prevailing circumstances, for its refusal would forever deny him the privilege of celebrating Mass. The answer to the second question, therefore, is briefly as follows: the *irregularitas propter defectum corporis* is doubtful: however, Otto should wash the consumed species down with water in a decent manner at the altar whenever possible, and, when this is not possible, immediately after Mass in the sacristy. He should likewise consult his Ordinary about his case.

(3) *Could a layman suffering under the same difficulty receive Holy Communion frequently, especially since the smaller Host would be still more easily retained in the cavity.*

The layman should inform his Ordinary of the matter, who will himself or through the Roman Curia grant a dispensation from the eventual *ieiunium eucharisticum*. As is known, nowadays this dispensation is given more easily than in former times. Still, even in this case every irreverence towards the Blessed Sacrament would have to be avoided by proper regulations.

(4) *Would this malady be an impediment to a theologian preparing for Holy Orders?*

According to the above cited Canon 984, n. 2, it follows that for the exercise of an order already received a *gravior defectus* is required to constitute an impediment than for the reception of an order. Hence, such a theologian would have to be dealt with more seriously than the priest, Otto. Therefore, I believe that, if the difficulty cannot be removed through medical skill before ordination, the best course for the Ordinary is to consult first the Roman Curia. In fact, although innumerable cases *propter defectum corporis* have been decided in Rome, either in a favorable or unfavorable sense, I have not been able to find a single case similar to the one proposed here. Nevertheless, since it deals with an important matter, and since furthermore the malady may grow worse to such an extent that the proper celebration of Mass becomes impossible, the Ordinary ought not, in my opinion, settle the case *propria auctoritate*.

ROMAN DOCUMENTS

BOOKS PLACED ON THE INDEX OF FORBIDDEN BOOKS

(1) "La Politique du Vatican. Sous la Terreur 20 September-15 Novembre 1927." With a Preface by Léon Daudet and an Epilogue of Charles Maurras (Library of Political Works, Versailles).

(2) "Le Ralliement et l'Action Française." By Mermeix (Published by Artheme Fayard and Co., Paris).

(3) "Charles Maurras et le nationalisme de l'Action Française." By M. de Roux (Published by Bernard Grasset, Paris).

The Sacred Congregation of the Holy Office declares that these books defend the ideas and matters already condemned, and continue to distort the action and the intention of the Supreme Pontiff, which had purely to do with the religious aspect of the so-called "Action Française," and not with politics, as these books claim. Therefore, these books are comprehended in the condemnation of the "Action Française" (January 13, 1928; *Acta Ap. Sedis*, XX, 35).

DESIGNATION OF ORDINARY OF APPEALS

According to the law of the Code, archbishops are to designate once for all, with the consent of the Holy See, the diocese to which cases appealed from the archbishop's court should go. The Most Rev. Arcturus Drossaerts, Archbishop of San Antonio, has designated the Diocese of Galveston, and the designation was approved by the Sacred Consistorial Congregation, January 18, 1928 (*Acta Ap. Sedis*, XX, 37).

SUMMARY OF DECISIONS OF THE ROMAN ROTA ON MARRIAGE CASES

The Roman Rota publishes a list of its Decisions in summary form, from which we take the marriage cases:

The request for declaration of nullity *for reason of force and fear* are most numerous: in fifteen cases marriage was declared invalid, in ten cases it was decided that there was no sufficient proof of the invalidity. *Conditional consent where condition was not verified:*

two marriages declared invalid, four upheld. *Defect of consent*: three marriages declared invalid, two upheld. *Clandestinity*: two cases in both of which the marriage was upheld. *Simulated consent and dispensatio*: marriage upheld, but dispensation from *matrimonium ratum non consummatum* granted. *Simulated consent*: marriage upheld. Dispensation sought from *matrimonium ratum non consummatum*: marriage upheld. *Defect of essential form*: marriage upheld. *Affinity from illicit sexual relations*: marriage invalid. *Condition against the bonum prolis*: marriage invalid. *Condition against the bonum Sacramenti*: marriage invalid. *Condition against indissolubility of marriage*: marriage invalid. *Force and fear and intention against the bonum prolis*: marriage upheld. *Force and fear and condition against the essence of marriage*: marriage upheld. *Invalid dispensation from consanguinity*: marriage invalid. *Impotence of woman*: marriage upheld. *Impotence of man*: marriage invalid. *Impotence of man*: marriage upheld, but dispensation from *matrimonium ratum non consummatum* granted.

DECLARATIONS OF THE PONTIFICAL COMMITTEE FOR THE AUTHENTIC INTERPRETATION OF THE CODE

(1) Is the confession of religious women made outside of the places spoken of in Canon 522 and in the answer of November 4, 1920, merely illicit or also invalid? *Answer*: Not only illicit but invalid.

Is the word "adeat" in Canon 522 to be so understood that the confessor cannot be called by the religious herself to a place legitimately appointed for the hearing of confessions of women or religious sisters? *Answer*: No, it need not be understood in that sense.

(2) Is absolution in danger of death according to Canon 882 limited to the *forum internum*, or does it also extend to the *forum externum*? *Answer*: It is limited to the *forum internum*, and does not extend to the *forum externum*.

(3) Are the words of Canon 1045, § 3, "pro casibus occultis," to be understood only of the impediments of marriage which are of their nature and actually occult, or also of those of their nature public but actually occult? *Answer*: No, they are to be understood also of those public of their nature but actually occult.

(4) Can the assistant priest who in accordance with Canon 1096, § 1, has received from the pastor or the local Ordinary a general delegation to assist at marriages, subdelegate another specified priest to assist at a certain specified marriage?

Can the pastor or the local Ordinary who according to Canon 1096, § 1, delegates a certain specified priest to witness a specified marriage, give him also permission to subdelegate another specified priest for assisting at that same marriage?

Answer: Yes, in both cases. (December 28, 1927; *Acta Ap. Sedis*, XX, 61).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of May

FOURTH SUNDAY AFTER EASTER

The Gifts of God

By P. J. LYDON, D.D.

"Every best gift and every perfect gift is from above" (James, i. 17).

SYNOPSIS: *Introduction:*

I. God's Gifts:

- (a) *Creation—matter, life, soul;*
- (b) *Redemption—a mystery of love;*
- (c) *The Church—a safe guide and Mother;*
- (d) *Forgiveness and Peace—grace and reward.*

II. Gratitude to the Giver is shown by:

- (a) *Recognition of the gifts;*
- (b) *Praise and thanks;*
- (c) *A return of love according to our ability, not by abuse and sin.*

Conclusion.

The Christian faith alone gives us a true, though limited, knowledge of God and of man's real place and purpose in the world. It shows us the living Source of all things, and it tells us to see and adore. We have this blessed grace of faith, and through it we behold our poverty and nothingness and the duty of gratitude. We shall dwell briefly today on some of God's gifts to man and the corresponding need of practising the virtue of gratitude.

CREATION

Someone has said that the modern world is so proud and self-sufficient, because it does not believe in the fact of creation. The greatest of the Greeks whose thoughts have survived over twenty centuries, though profound in many other ways, could not reach the idea of creation; millions of men in paganism do not realize it; the modern world is so busy with the minute study of nature that it loses sight of the Author of all. The tendency is to look upon Nature as an eternal, self-sufficient machine. Christian Revelation, however, teaches that all things had a beginning—the planets, all life, vegetable, animal and human. How old the earth is, we do not know and our religion does not say; how long man has lived on

earth, we cannot with certainty determine. That he has lived here only six thousand years, is not a revealed truth. Whether God created all plant and animal species separately and at once, or allowed them by slow degrees to evolve from a few tiny specks of life according to His own laws, we do not definitely know, nor is the question a matter of faith. But it is revealed that all that now is, came from nothing by the free act of God's goodness and will. What a great gift is life, physical and mental! No scientist can produce the smallest particle of life from dead matter. All life comes from previous life.

The soul of man is a spiritual substance separately created for each individual. "What a piece of work is man!" says the great poet. "Thou hast made him a little less than the angels, Thou hast crowned him with glory and honor," says the sacred Psalmist. "He Who made the eye, doth He not see? He Who made the ear, doth He not hear?"

The modern physician has much to learn about the human body in spite of our boasted progress. We touch mystery when we touch man. Because of the apparent commonness of human life, the world loses sight of its wondrous make-up:

"Earth's crammed with Heaven and every common bush afire with God,
But only he who sees, takes off his shoes—
The rest pick blackberries."

The soul is like to God in its power of understanding and will. What a crime to brutalize a human life! What a blasphemy to deny its divine Author! Man is more than a living clod and we must never cease to view him from the spiritual standpoint.

REDEMPTION

The mystery of the Incarnation and Redemption is the most wondrous proof of God's goodness and love for poor, weak man. Beneath the mortal veil of flesh, there was the Person of the Son of God, made Man to satisfy for sin and to offer Himself a spotless Victim to the Father—to adore God, to thank Him, to satisfy His Justice and to merit grace and glory for all mankind. He humbled Himself and made Himself of no account because man was proud and rebellious; He became poor that we might be rich. His life is a model of every virtue.

THE CHURCH

In His Church, He has provided us with a safe and easy way to know His teaching, so that we are not guessing at Christ's doctrine but are in certain possession of it. And what light this new revelation throws on life! How deep and sublime is the teaching contained in the little catechism! How far it surpasses the theories of human wisdom! Christian civilization itself, all that has elevated and ennobled life, is God's gift. The social views so common today outside the Church on education, marriage, the family, are tending to bring us back to the paganism from which Christ rescued us. We, however, have a spiritual Mother to watch over us from the moment when we are baptized until our death, and, even after death, her pitying prayers pursue us. Think of the many today who for various causes are outside the Fold of Christ. They have not the certainty and the tender care that are ours through the Church. The central object of worship in our temples is the hidden Saviour, who dwells among us still to hear our petitions and to refresh those who are broken and bruised on the wheel of life.

FORGIVENESS AND PEACE

The sense of guilt burdens the human heart and darkens its happiness. Some seek to bury it in a life of indulgence that only adds to their sorrows. We need pardon and peace. The Sacrament of Penance is the creation of Christ, and, no matter how deep our guilt, there is forgiveness for those who truly repent.

There is a rest for the people of God. Heaven is promised to all who die in the grace and friendship of God. Justice comes at last to the wicked, but reward and rest eternal for those who have walked in the way of salvation.

These are some of the gifts of God. What should be our attitude towards them?

GRATITUDE TO THE GIVER

St. Thomas puts the virtue of gratitude in the same class with religion, respect, friendship, etc., which share somewhat in the nature of justice, but in some manner fall short of strict justice. We ought to be grateful to the Giver of all good things, though we can never

render to Him anything equal in value to all that He has conferred on us.

We show this gratitude in three ways: by acknowledging the gifts, by manifesting our gratitude in praise and thanksgiving, and by making such returns as we can.

To acknowledge the gift is surely the least that we can do. We should admit that we are poor and needy, and that all we have comes from our Creator. The great, busy world of men today ignores all this. Like some heretics of the past, man today looks upon himself as self-sufficient. In public lectures, in the press and in the schools, we hear much of man's advance, his conquests over nature, but where is the note of humility and gratitude? Reason is a gift, and, in a true sense, all that reason has done is traceable to God as its Source.

Secondly, we manifest gratitude when we praise and thank the Giver. The story of the ten lepers comes to mind. Nine rejoiced in their cure, but did not return to thank their Benefactor. St. Paul often breaks forth in thanks to God, and exhorts his people to do likewise. In the Mass and in her public prayers, the Church has *Deo Gratias* constantly on her lips. "It is truly meet and just, right and profitable for us at all times and in all places to give thanks to Thee, O Lord," we say in the Preface of every Mass.

Every day in the Catholic Church is a Thanksgiving Day. Let us never allow a day to pass without an act of thankfulness to our Creator. It will stimulate love and merit grace for us. Instead of giving thanks, some despise the gifts. They look upon life as common and cheap and not worth living. In spite of man's superior nature, they consider themselves nothing more than brothers of the brute with the destiny of the brute. When weary of life, they fling it aside. Let us make up for their ingratitude by a more intense spirit of thankfulness to Him in Whom we live and move and are.

Finally, we exercise gratitude when we return the favor in so far as we can. It is impossible, of course, to equal God in generosity, and He does not expect it. A child shows a sense of dependence on his parents and his thankfulness for the many years of unselfish and unwearied love of father and mother, by love, obedience and acts of kindness when he can and as he can. He can never return all that he has received, but his whole life afterwards is a consolation to those who, under God, gave him being. What a crime to

turn one's gifts into occasions of sin—to return evil for good! This is what we do when we abuse the gifts of God—when a man turns away from religion, from the Church, from Christian practice and lives the life of an ingrate.

"If you love Me," says our Lord, "keep My commandments." Are we abusing God's gifts by sin? There is nothing more pathetic in the liturgy of the Church than the words of reproach addressed to the Jews, found in the Missal for Good Friday:

"O My people, what have I done to thee, or in what have I offended thee? Answer Me—I opened the sea before thee, and thou has opened My Side with a lance;

"I went before thee in a pillar of cloud, and thou hast haled Me to the judgment-hall of Pilate;

"I gave thee water of salvation to drink from the rock, and thou hast given Me gall and vinegar to drink;

"For thee I smote the Kings of the Chanaanites, and thou hast smitten My Head with a reed;

"With great power I lifted thee up, and thou hast hung Me upon the gibbet of the Cross."

CONCLUSION

O, my dear friends, how often have we also returned evil for good! Let us ask pardon of Him whose mercy is without limit, and let us resolve that, if we have been careless and sinful in the past, we shall henceforth not despise the gifts of God, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom there is no change nor shadow of turning."

FIFTH SUNDAY AFTER EASTER

The Essential Characteristics of Perfect Prayer

By ALBERT WOOD, D.D.

"If you ask the Father anything in My name, He will give it to you. . . . Ask, and you shall receive" (John, xvi. 23-4).

SYNOPSIS: I. *What is meant by prayer in "My name." Its reference to:*

- (i) *the true Author of prayer;*
- (ii) *the motive of prayer;*
- (iii) *the end or purpose of prayer.*

II. *Our Lord's words contain a lesson for all Christians.*

III. *The perfect prayer.*

This Gospel forms part of the instructions given by our Lord to His Apostles after the Last Supper. He is preparing them for their life in this world after His departure from them. They will not then enjoy His companionship, but He will be with them in a new way. He shows how His new relations towards them will affect their prayers.

To understand the meaning of the words "in My name," one must consider what was the mentality of the Apostles at the time when our Lord was addressing them, and what were to be the effects upon them, which He foreknew, of the great events then happening or about to happen—namely, the Institution of the Holy Eucharist, our Lord's Death and Resurrection and Ascension, and the Descent of the Holy Ghost at Pentecost.

The mentality of the Apostles at that time was still far from perfect in its appreciation of our Lord. Although they had been His companions for two years or more, and had listened to many instructions from Him, their ideas about His final destiny were very obscure. They still half expect Him to become a King in this world: they consider themselves justified in providing swords for His defence, and ask Him for impossible favors such as to show them plainly "the Father." Yet our Lord, reading their hearts and knowing the changes to be wrought in them, can address them in phrases applicable to them, not as they are, but as they will be.

THE TRUE AUTHOR OF PRAYER

The Institution of the Holy Eucharist, that new power of Consecration and Communion, just delivered to them by our Lord at the Last Supper, will be one of the new influences in their lives, bringing them to a more perfect spiritual union with our Lord, by the grace imparted to them in the devout celebration of the Holy Mysteries. Our own acquaintance with the fruits of Holy Communion enables us to imagine, and partly to realize, how abundantly the grace of God would flow through the Holy Eucharist upon those specially chosen ones, left in the world to carry on the great work of preaching the Gospel to all nations; and how intimate would be that union with Himself to which our Lord would attract them. This high degree of grace and union with Him will give them a new dignity, a new spiritual power, by virtue of which their prayers

to their Heavenly Father will be invested with a new authority, even the authority of our Lord Himself with whom they are as one. Therefore, He tells them they will pray "in His name."

THE MOTIVE OF PRAYER

The effects upon the Apostles of our Lord's Death and Resurrection and Ascension will be another new influence in their lives. They will then know our Lord as their Redeemer, their Mediator, and the Head of the Church which they are establishing in the world. They will think of Him under these aspects in their prayers, and give thereby to their prayers a new impetratory strength. Previous to that time, the prayers of the Apostles would have been like all prayers of the Jews of the Old Testament. Specimens of these prayers are still preserved in the Psalms of David and the prayers of Moses, of Solomon, and of others, recorded in the Bible. It is easy to see the spirit in which they were composed. Their impetratory force, their confidence and their hope are always based upon those attributes of God with which the Jews were most familiar—His Mercy, His Truth, His Justice—or upon the traditional virtues and merits of the ancient Patriarchs of their race. Thus, Psalm l. 1, pleads: "Have mercy on me, O God, according to Thy great *mercy*." Psalm cxlii. 1: "Hear, O Lord, my prayer: give ear to my supplication *in Thy truth*: hear me *in Thy justice*." Exodus, xxxii. 13: "Remember *Abraham, Isaac and Israel*, Thy servants." Hence the meaning of our Lord's words: "Hitherto you have not asked anything in *My name*." In future, He says, they will ask in His name; their prayers will be modified by the new knowledge they will have of Him; they will represent to the Eternal Father His merits as their Redeemer; they will seek favors and assistance through Him as their Mediator; they will constantly think of Him as their Head in that Kingdom to which He has gone to prepare a place for them. Thus, we read, did St. Andrew pray, addressing the cross on which he was to die: "that He who redeemed me on thee, may receive me by thee."

THE END OR PURPOSE OF PRAYER

The Descent of the Holy Ghost upon the Apostles at Pentecost, and the fullness of wisdom to be given them thereby, will be another

of the new influences in their lives. By the wisdom thus to be bestowed upon them, they will obtain a deeper spiritual insight into God's designs for His Eternal Glory and into His plans concerning themselves and others. They will understand more perfectly the meaning of those words uttered long before by our Lord: "The harvest is great." And they will endeavor by their prayers to assist in every way that great work, and to beseech of God all things promotive of it and conducive to the eternal salvation of souls. Thus, by prayer they will assist in that which is especially and peculiarly our Lord's own work, and thus will they pray in His name.

A LESSON FOR ALL CHRISTIANS

The instructions given by our Lord to His Apostles can be extended to all Christians. They are given for all time, and may be taken as a summary expression of the essentials of all prayer under the New Testament. All should pray "in the name of Christ" in the sense here expounded, that is to say (1) in union with Him by grace, (2) confiding in His merits as Redeemer, Mediator and Head of the Church, and (3) seeking in prayer the promotion of God's glory and His designs for the salvation of souls.

Neglect to observe these essentials of prayer explains what is called the "failure" of our prayers. St. James in his Catholic Epistle, addressing all Christians, says: "You ask and receive not, because you ask amiss" (iv. 3). To ask amiss is to ask with only partial knowledge, as when we seek temporal favors which God, with His full knowledge, knows to be of no benefit to us; or it is to ask something which is not for God's glory and according to His will, as St. Augustine teaches when he says: "Whatever is sought for contrary to the scheme of salvation, is not sought for in the name of the Saviour" (*Tract. cii. in Joannem*).

In proportion as we detach ourselves from temporal and selfish concerns and acquire a more perfect spiritual vision, so will our aims and interests be more and more identified with those of our Divine Lord and His Eternal Father. Then will our prayers contain more of the wisdom of God, and will become more like to that ideal of the perfect prayer outlined by our Lord in these instructions to His Apostles.

SIXTH SUNDAY AFTER EASTER

The Ascension

By FERDINAND HECKMANN, O.F.M.

"And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God" (Mark, xvi. 19).

SYNOPSIS: *Introduction: The Ascension of our Lord into heaven is an occasion of rejoicing, not only for Him, but also for us, for He has gone there to prepare a place for us.*

I. What is heaven? (1) A place of happiness; (a) freedom from all evils; (b) the satisfaction of all our desires. (2) This happiness will be unending. (3) The parables of the kingdom of heaven show forth its value and the need of our coöperation in attaining it.

II. The way to heaven. (1) Our Divine Saviour has pointed out the way to heaven to us, (a) by His words, (b) by His example. (2) He is our life on the road to heaven. (3) Prayer and suffering in imitation of the Saviour lead to heaven.

Conclusion: We must strive for heaven, our happy home and true inheritance.

The feasts which the Church has instituted to commemorate our Lord's earthly life are brought to a close by His glorious Ascension into Heaven. Beginning with the feast of Christmas, our holy Mother the Church has almost exclusively directed our attention to the person of our Divine Saviour. We saw Him lying in the manger wrapped in poor swaddling clothes; we heard the praises of the Angels, and beheld Him adored by the Magi of the East. We have found Him in the temple, answering the doctors learned in the law and asking them questions. We saw how He was subject to His parents for thirty years. During Lent and especially during Holy Week, we meditated on His bitter Passion and Death, and on Easter Sunday we heard the joyous message of the angel at the tomb: "He is risen, He is not here; behold the place where they laid Him." For forty days He remained with His disciples, not only to convince them of the reality of His resurrection, but also to instruct them further in the divine and mysterious doctrines of His kingdom and to confer upon them the powers necessary to complete the work of the redemption, to spread His Gospel over the whole earth.

After our Divine Saviour's earthly mission had been fully accomplished, He returned gloriously into the kingdom of heaven. As, after successfully combating his enemies and reëstablishing his king-

dom on a firmer foundation, a victorious king returns to his capital amid the rejoicings of his people, so the King of kings, the conqueror of death and hell, celebrates His triumphal entry into His eternal kingdom amid the jubilations of the Angels and Saints and the hosannas of the celestial choirs. But the glorious Ascension is an occasion of rejoicing not only for our Divine Saviour, but also for us, for He has bequeathed us the explicit and consoling promise: "I go to prepare a place for you, that where I am, you also may be" (John, xiv. 2, 3). Heaven is, therefore, also our home, and its pleasures and treasures will one day be our inheritance. Let us then consider this morning what this our heavenly home is, and how we can best attain it.

WHAT IS HEAVEN?

Heaven is a place of infinite happiness. Just because this happiness is infinite, it is incomprehensible and indescribable. The intellect and reason of man are finite, and therefore are not able to comprehend and describe this eternal beatitude. The highest phantasy of man could not imagine it, and the greatest intellect could not find words sufficient to describe it. It will surpass all our thoughts and hopes.

In the first place, we are there freed from all conceivable evils. As from sin, so we will be free from the consequences of sin. There will be no pain, no tears, no sadness, no sorrow, no cares, no separation. In the second place, we shall be in the possession of the greatest beatitude. The cravings of our intellect and the desires of our will shall be satisfied in the most perfect manner.

This happiness will be endless, for it will be nothing else than eternal life, the joy of the Lord. As we cannot measure its greatness, so also we cannot measure its duration. It will be endless, because it proceeds from an inexhaustible source which is God Himself. There are degrees of happiness in heaven; nevertheless, every one will enjoy a happiness which satisfies his every desire.

As the fish is surrounded by water and the bird by air, so we will be surrounded by happiness on all sides. And the reason is because God Himself, the Eternal One, will be our possession. As a piece of iron thrown into the fire adopts its nature, its brightness and color, so also will the blessed be similar to God in knowledge, love, happi-

ness and all the other perfections of God. We shall be, as it were, gods.

The parables which our Divine Saviour makes use of in regard to the kingdom of heaven, show us, on the one hand, its great value and, on the other, the necessity of our coöperation in attaining it. He compares heaven to a banquet to which many (that is, all) are invited, but of which only those shall partake who accept the invitation. He compares heaven to a treasure which lies hidden in the field, and only those will find it who spare neither labor nor care in their search for it. He compares it to a precious pearl for the purchase of which a merchant sold all that he had. He compares it to a great profit which must be gained by the talents God has given us. St. Paul compares heaven to a prize which must be won in the race course, and again to a crown which only he will wear who bravely and courageously fights the good fight.

Let us all ponder this truth, that heaven is indeed a gift of God's goodness and mercy, but that this gift will be bestowed only on those who make themselves worthy of it, that it will be given only to those who have borne the heats and labor of the day, who have done violence to themselves, who have fought the good fight, who have kept the faith. Let the lukewarm, the indifferent and the lazy consider that they will fare no better than the unprofitable servant who was bound hand and foot and cast into exterior darkness where there is weeping and gnashing of teeth. It is certain that we can merit heaven under all conditions of life, for we are all invited, and the means to attain it are at everyone's disposal. We must merit heaven for ourselves; let us do it with zeal and fervor.

THE WAY TO HEAVEN

"Follow Me," says our Divine Saviour, "for I am the way, and the truth, and the life. No man cometh to the Father but by Me" (John, xiv. 6). It would have been a great grace on the part of God if He had sent His Son into the world only for the purpose of teaching us by His doctrines the road to the kingdom of heaven. But that was not enough to satisfy His love of us: He wanted to point out the road to us also through His holy example.

Our Divine Saviour knew that this was necessary. For who would have thought that humility is the only and shortest road to true

greatness? Who would have thought the eight conditions which our Divine Saviour lays down in the Sermon on the Mount so many beatitudes? Who would have considered the path of suffering and of tribulation the royal road to glory? Who would have thought those who are hated and persecuted by their fellowmen blessed? Who would have considered the evangelical counsels paths to the kingdom of heaven? If God had left it to men to find the road to heaven, into how many errors would they not have fallen! How often would they not have strayed from the right path! How many would have chosen the broad and easy road that leads to destruction, instead of the narrow and straight path that leads to eternal life! And how many walk this broad and easy road, although our Divine Saviour has pointed out the right road to them! "This is the way," says the prophet *Isaias* (xxx. 21), "walk ye in it, and go not aside neither to the right hand, nor to the left."

Man generally deviates from the right path and goes astray, when he is in error, when he does not know the truth. For this reason the Son of God has not only pointed out to us the right road to heaven by His holy example, but has also taught us the same by His words, by His holy doctrine. It is nearly 2000 years since this truth was proclaimed to men. Therefore, our Divine Saviour could say to us, as He did to the Pharisees: "If I say the truth to you, why do you not believe Me?" (*John*, viii. 46). We follow the suggestions and temptations of the devil and the enticements and allurements of the world and of the flesh, although we know by experience that they cannot possibly satisfy us, that they cannot make us truly happy. Therefore, not the falsehoods and errors of the world, of the flesh and of the devil, but the teaching of Jesus Christ should be our guide of life.

CHRIST IS OUR LIFE ON THE WAY TO HEAVEN

"I live," says St. Paul, "now not I; but Christ liveth in me" (*Gal.*, ii. 20). In like manner Jesus Christ should live in us and be our life. In the Sacrifice of the Holy Mass, in the Sacraments, and especially in Holy Communion, is He our life. The soul which for a long time keeps away from the Sacraments gradually loses this life of the soul, sanctifying grace—a loss which entails the forfeiture of our heavenly inheritance. We take good care of our bodily

health, and carefully avoid every contagion. How quickly do we not call a physician when we are ill! But often we do not take much trouble and care about the life and health of our soul.

Our Divine Saviour ascended into heaven, not from Jerusalem, not from Golgotha, not from Mount Thabor, but from Mount Olivet. The Mount of Olives was to Him a place of prayer; He often went there to pray. Prayer is the fundamental means of attaining the kingdom of heaven; we can only ascend to heaven on the wings of prayer. Prayer is our shield, our sword, our staff on our pilgrimage through this life to the kingdom of heaven.

On Mount Olivet our Divine Saviour began His passion and sweated blood. Our sufferings, trials and tribulations in this life will lead us to heaven. Our Divine Saviour Himself said to His disciples: "Ought not Christ to have suffered these things, and so enter into His glory?" (Luke, xxiv. 26). In like manner, says St. Paul, "through many tribulations we must enter into the kingdom of God" (Acts, xiv. 21). "Be glad and rejoice," says our Divine Saviour, "for your reward is very great in heaven" (Matt., v. 12).

Be animated, therefore, dear brethren, with a holy enthusiasm of possessing the kingdom of heaven. Follow your Saviour to this land of promise, flowing not with milk and honey, but with the waters of eternal life—waters clear as crystal, proceeding from the throne of God and of the Lamb. In this land blooms and blossoms the tree of everlasting life. There you will find a city, not made with human hands, but of which God Himself is the architect and the builder—a city, not composed of perishable materials, but fashioned of everlasting precious stones, reflecting the glory of the Divinity.

Yearn for that life where there is no old age, no sickness, no death; for the tree of life will preserve the citizens of that land in perpetual youth, freshness and vigor. Desire that country where no war, nor dissension exists, for the Prince of peace reigns there, and envy and ambition, the fomentors of discord, shall be forever excluded from that home. Seek that land where there is no sorrow, no discontent, no gnawing care, for God will wipe away all tears from our eyes, and our joy and rest shall be everlasting.

PENTECOST SUNDAY

The Role of the Holy Spirit in the Church

By H. KELLY, S.J., M.A.

"And they were all filled with the Holy Ghost" (Acts, ii. 4).

SYNOPSIS: I. *What the first Pentecost meant.*

(a) *The Church before the Descent of the Holy Spirit. Even when Christ's work was finished, how weak and ignorant, how incapable it was of its sublime destiny!*

(b) *The Descent of the Holy Ghost in power wrought a wonderful change in St. Peter; his courage and faith; the splendid beginning of the Church's career.*

II. *What Pentecost should mean to us.*

(a) *Pentecost is not a mere anniversary, but rather a repetition or renewal. The Holy Spirit constantly descends on the Church and individuals. The same work is to be done now as in the days of the Apostles.*

(b) *The work of the Holy Spirit is to raise men up to the level of the supernatural, to strengthen them against their inherent weakness.*

(c) *The courage which was the chief effect of the first Pentecost is sorely needed by us: we need courage to come out into the open and live our lives as Catholics. We shall get this courage in prayer with Mary.*

The words of our text are taken from the second chapter of the Acts of the Apostles, in which is described the first Pentecost. It is a wonderful story, and is well worth recalling today when we celebrate its anniversary. There is no way of coming to a better understanding of what the Holy Spirit does for the world, and should do for us, than by considering His first coming upon the Church.

With the death of Christ it would seem as if there was an end of all that He stood for, as if He would soon become a memory. His followers dwindled down to a handful, and these remained huddled together behind closed doors in the Upper Room which had such sacred memories for them—memories of the Last Supper, of Christ's prayer, and of the Blessed Sacrament. The Resurrection and the Ascension seemed scarcely to change the situation. The enemies of Christ were in the full tide of success; they had effectively removed their rival; they had scattered His followers; their religious ascendancy was again unchallenged. No one dared to

mention the name of the Nazarene; no one was left heir to His teaching or claims of power; the incident was closed.

THE CHURCH BEFORE THE DESCENT OF THE HOLY GHOST

And, humanly speaking, there was much to be said for that view. The Apostles and those who still remained faithful lived in the Upper Room, persevering in prayer with Mary the Mother of Jesus. They were few and timorous, obedient indeed to the Master's last instructions but utterly incapable of even the first step of the splendid designs He had destined for them. And remember, my brethren, that Christ's work on the Church was finished; that He had chosen and trained His Apostles; that He had founded and formed His Church; that He had given its doctrine and sacraments; had commissioned it to carry His teaching and His grace to the ends of the earth. He had proclaimed a warfare against the world; He had told His followers that they would speak His Name before the face of kings and councils. What equipment, what courage had the Apostles for this sublime undertaking?

Yes, my Brethren, that was the Church which Christ left behind Him when He ascended into Heaven—that handful of timorous, ignorant men cowering behind the closed doors of the Upper Room. Was this all that Christ's teaching and example had achieved? Was this the result of His Passion, His Resurrection, His Ascension? Yes, my brethren, such was the Church without the Holy Spirit. And, until we understand what the Church was before Pentecost, we cannot appreciate what part the Holy Spirit was to play in it.

THE DESCENT

The intervention of God into the world which was to make such a change, came with violence. "And suddenly there came a sound from Heaven as of a mighty wind coming: and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost." The coming of the third Person of the Blessed Trinity was not in the humility of Bethlehem. The birth of the Church burst upon the world as a great challenge in power and in impressiveness.

It was the time of the Festival, and the Holy City was thronged with pilgrims. Though the Jewish people were scattered all over

the known world, still the Temple at Jerusalem remained the religious and political center of the race. For the great Festivals they came to Jerusalem from the ends of the world. Hence, at this moment there were in Jerusalem men "out of every nation under Heaven"—from Africa, Egypt, Greece, all parts of Asia Minor, and from the great Asiatic Monarchies that lay beyond the Eastern boundaries of the Empire.

On such a condition as this burst the first Pentecost. We read the account in the Acts: how at the sound of the great noise, as of a storm, the crowd rushed together to the street where was the Upper Room; how among the babel of noise to their amazement they heard each his own tongue being spoken. "We have heard them speak in our own tongues the wonderful works of God."

THE EFFECT ON ST. PETER AND THE OTHER APOSTLES

But these indications were only the external and accidental concomitants of the descent of the Holy Ghost, for in the souls and minds of the Apostles we are to seek the true effects. We know what St. Peter had been, even after Christ had made him the head of the Apostles and ruler of the Church. But what a strange Peter is here! No longer have we the timid follower who at a maid's question denied his Master. Who would recognize him in this man who flings open the door and faces the world boldly? And how he speaks—with what power, eloquence, and authority! Where did that courage come from? And what a firm grasp he has of the Christian Faith! Where did this enlightenment, this faith, come from? That tone of authority, that assured doctrine, where did they come from? Can it be the timid, ignorant fisherman of Galilee who speaks these words to the Jewish Nation? "Therefore, let all the house of Israel know most certainly that God hath made both Lord and Christ this same Jesus whom you have crucified." That was the first Christian sermon preached by the head of the Church with full authority and doctrine, and with a success which was symbolical of the future history of the Church. With that sermon the Church begins its triumphant career, its fight against sin and the world—its work of preaching and conversion, of miracles, of holiness, of zeal and of charity. The Apostles fling themselves on the Jewish world, and clash with the system which, now

destitute of true interior spirit and life, was still strong in tradition and formalism. They are forbidden to preach. They declare: "We must obey God rather than man." They are arrested, scourged; they go out rejoicing that they have been accounted worthy to suffer for the name of Christ. And so the Church begins its career on the first Pentecost, and hence Pentecost is the great feast of the Church. There is only one other feast in the whole yearly liturgical cycle which is of the same rank with it, and that is Easter Sunday—the anniversary of the event on which the whole faith of Christianity is based.

WHAT PENTECOST SHOULD MEAN TO US

Such was the first Pentecost, the first coming of the Holy Spirit in power on the Church. But we must not consider this feast merely as an anniversary of a thing that happened in a remote past. We honor rather an event that is constantly taking place. Do not think that the Holy Spirit descended on the Church once and for all 1900 years ago; that the event is finished, and is thus only a thing of history, affecting us only as remotely as an event could which took place so far back in time. Do not think that the Holy Spirit's mission is finished; do not think that His mission was confined to the Apostles. Did not Jesus Christ say that His spirit would abide with the Church forever? His abiding is a perpetual activity and visitation, a perpetual fulfilling of the work which He alone can do and which the world needs so sorely. The Holy Spirit is always descending on the Church, is always active in the Church—among its rulers and among the faithful—because He has always the same work to do.

THE TASK OF THE HOLY SPIRIT

The work of the Holy Spirit is to raise human nature to the level of the divine life which Jesus Christ puts before it. Human nature is as weak today as it was in the day of our Lord: it is as helpless before its passions, as violent, cowardly, selfish, impure as ever it was. No advance in civilization will change fundamentally human nature. Progress is never in this direction. Comfort, power, luxury, civilization, material wealth leave man as helpless before his supernatural goal as he was on the day of our first parent's

sin. The Holy Spirit has to leaven the world—has to be the divine ferment which alone can counteract and defeat its native wickedness. And, if this ferment is not constantly used, then the world becomes simply incapable of Christian life.

That is how we must view the feast of Pentecost. It is not the anniversary of an historical event, but the indication and reminder of an influence that we always need and that is ever active among us—both in our own individual souls and corporally in the Church.

THE CHIEF EFFECT OF THE DESCENT WAS COURAGE

The most striking effect of the first Descent was courage. A very little consideration will show us that we have sore need of a like courage to live our lives as Catholics. Do not we also tend to live in that upper room—to be Catholics behind closed doors only? When we come abroad and mix with men in business or social relations, perhaps we are sedulous to show that we are not Catholics, or at least not bigoted ones. That fear of offending the world, that fear of being taken for fervent Catholics, that fear of being laughed or sneered at—of being considered antiquated, not enlightened, not abreast of modern thought, or of not being possessed of the modern mind—how much evil does not that spirit do among Catholics! We are perhaps Catholics at home, Catholics on Sunday, Catholics at church—but all the time Catholics behind closed doors.

But we must come out into the open. A Catholicity that does not extend to a man's business or social life, a Catholicity that is operative only on Sunday—that is not a true Catholicity. We must have courage not to be ashamed of Christ, not to be afraid of Christ's enemies. We must go abroad into the world as Catholics. The Holy Spirit will give us that courage which we need. Let us see in this festival a specially propitious time in which to get it. We wish to be strong against our own weakness, to be strong against the opinion and example of the world; we wish not to blush for the Gospel of Jesus Christ. Let us ask the Holy Spirit for this strength. Let us ask it in prayer with Mary, as the Apostles did. And be sure that strength will come, not with the rushing wind and fiery tongues, but with the light and grace of which these were but the symbols.

Book Reviews

THE RELATION BETWEEN SCIENCE AND PHILOSOPHY

The third in a series of six volumes of the *Cursus Philosophiæ* issued by the Jesuit Fathers of Valkenburg is a text-book of Cosmology.* Fr. Frank says in his Preface that his first intention was to bring out a new edition of the *Philosophia Naturalis* of Fr. Haan, which appeared some twenty years ago, and was very much liked on account of the clearness and succinctness of its style. He adds that, in view of the changes in scientific teaching and of the progress made in philosophy itself in those questions that are closely connected with the sciences, the old edition called for many improvements; and, as the method of Fr. Haan did not lend itself readily to those changes, he decided finally to follow a more inductive treatment and to write a new work, rather than prepare a new edition of an old one, as he had at first planned.

In the general division of his work, Fr. Frank shows that he keeps in mind the intimate relationship that exists between the sciences and philosophy, and that he intends to give special emphasis to the questions that most occupy modern minds. Science is taken up with a description of the various parts of the sensible universe and of their respective places in the general system; and, after reducing the many processes of nature to a few that are elementary, measuring the concrete constituents of their modes of activity as to quantitative and qualitative factors, and stating the abstract laws by which all phenomena are ruled, natural science aims to assign the proximate causes or explanations which will form an ontological foundation for the whole body of its teaching. But, since natural science does not pursue its investigation to the ultimate reasons of the facts and laws that it discovers, there remains for the natural philosopher the task of making a profounder study of those same truths—of examining into the intimate nature of corporeal being and the origin and purpose of the physical universe. The natural philosopher thus begins where the scientist leaves off, but he takes account of the results and problems presented by science. Now, the physical studies that approach nearest to philosophy and that chiefly occupy the attention of scientists today, can be easily reduced to two categories: those that are concerned with the constitution of sensible things, and those that deal with the history of beginnings. Hence, Fr. Frank has divided his work into two Parts; in the first, the things of nature which fall under the domain of chemistry, physics and biology are studied separately under the aspect of *being*; in the second, the

**Philosophia Naturalis in Usum Scholarum. Auctore Carolo Frank, S.J.* (B. Herder Book Co., St. Louis, Mo.)

special features of nature that pertain to such sciences as geology and paleontology are considered collectively from the viewpoint of *becoming*.

Since the nature of things is known from its external manifestations, Part I of the work considers, first, the inactive and active properties of bodies and the essential differences between the organic and the inorganic and between the different degrees of living organisms, before it takes up the study of the various systems concerning the constitution of bodies and the defense of Hylomorphism. Part II of the work treats the question of the transformation of species and gives special attention to the descent of man.

The general divisions of this work, therefore, have the merit of being clear-cut and of emphasizing the parts of Cosmology that are most discussed at the present time. Exception might be taken, however, to some of the arrangements of the subject-matter—as, for example, to the assignment of the chapter on the finality of nature to Part I, especially in view of the author's own declaration in the Introduction that he intended to limit himself in that part to the internal consideration of things (*i.e.*, to their essences). It would seem more logical to transfer those pages to Part II. Again, some complaint may be made on the score of incompleteness. We find nothing about the principle of individuation in Part I, nor about creation in Part II; and the Einstein theory of Relativity, about which so much is written today, is not even mentioned. Perhaps these points are treated in other parts of this *Cursus Philosophiæ*, but it seems an oversight that they should be slighted under Natural Philosophy.

The method of Fr. Frank is, of course, Scholastic. The principal doctrines are stated in thirty-four theses. Generally, these propositions are preceded by *Prænotanda*, definitions and exposition of opinions. The arguments that follow are proposed in syllogistic form, and, whenever there are several proofs, each one bears a short descriptive title or summary at the beginning. After the proofs follow *scholia*, objections and answers in form. The style is clear, concise, philosophical.

The adversaries who are expressly refuted in this volume are not the Idealists and the Empiricists (for it is presupposed that their notions of philosophy and nature have been rejected elsewhere), but the scientists and philosophers, especially the moderns who disagree with the Scholastics (for example, those who give a mechanistic explanation of the laws of energy, or who object from chemistry and physiology against the difference between the organic and the inorganic). In those questions where there is disagreement between the Scholastics, the author sometimes expresses no opinion, as in the dispute about the formal effect of quantity (p. 43); but generally he adopts one theory, defends it, and replies to the adverse arguments. Thus, he holds that the parts of a *continuum* are not actually distinct,

that it has no actual term, that lower vital principles originate by fragmentation from a preëxisting principle, etc.

In Part II, Fr. Frank defends a theory of evolution of organisms which does not involve an essential transformation of species. He rejects, as contrary to experience, both spontaneous and equivocal generation, but admits that in generations succeeding one another the later forms have to be placed in categories different from those of their predecessors, yet so that the limits of type never seem to be passed. The explanation of this theory begins with a refutation of the hypotheses of Darwin and Lamarck, after which the author proceeds to argue from observations and experiments that it is a fact that new systematic varieties can arise which are at times the equivalent of systematic species, but that the experiments of Mendel go to prove that this must be due to the actuation of potencies that were contained in a germinal substratum or cell, and consequently that the process of alteration of organisms is a true evolution. As to the degree of certainty enjoyed by his thesis, the author does not claim that it is a doctrine, since the evolution stated has not been observed; yet, he holds that it is more than a mere hypothesis, and deserves to be called a theory, because, in view of the analogy of facts strictly observed, a greater degree of probability attaches to the explanation by transformation—than to the explanation by special creation—of many facts of paleontology, bio-geography and embryology.

A merit of this evolution theory and explanation of Fr. Frank's is that, if admitted, it clears up a great deal of the confusion and misunderstanding that arise from the terminology employed in this question of the origin of species, which is so much disputed in our day. The word "species," he says, is used differently by the scientists and by the philosophers; and there is consequently no real disagreement when the former maintain the transformation of species, while the latter hold that species are unchangeable. Further, if this theory be granted, it follows that there is a great analogy between what is taught by the moderns about the course of evolution in the non-organic world and that in the organic world—*viz.*, that in both cases there exist in the beginning a number of elementary bodies (*i.e.*, bodies that do not originate from others, but from which all others spring). The derivation takes place, says Fr. Frank, not by a process of essential transformation, but by the successive actuation of latent potencies; the inorganic bodies finish their course when, acting from the finality of nature, they form bodies that are composite and highly complicated; while the organic, by a fragmentation of their internal potencies, become ever more differentiated, and represent new varieties of some preëxistent exemplary types. Thus, the elements in both kingdoms remaining always essentially the same, the world created by God, in

spite of constant changes, is also essentially unchanged, and is, at any historical period, the same world, only altered and perfected.

Does this theory of Fr. Frank favor the opinion that man himself is descended from some lower species of life? Decidedly not, he replies. To begin with, he points out, that opinion is nearly always defended according to Darwinian principles, which have been long ago refuted, and which may be considered as so obsolete that it is ridiculous any longer to have recourse to them. The extreme hypothesis of human origin from the brute, which refers to man as he now is and in his entirety (*i.e.*, to man endowed with reason and free will), is shown by Fr. Frank to imply an essential change, and this he proves is inadmissible, whether the process supposed be one of accidental evolution or one of essential transformation. The mitigated hypothesis, on the contrary, applies the general theory of evolution only to the body of man; nevertheless, it likewise is rejected. Against it the author argues that scientifically it neither does justice to the evolution theory itself, nor correctly interprets the facts of paleontology from which it argues for a common origin of the whole order of Primates; while, philosophically, it is opposed to the principle of sufficient reason, and must be considered as repugnant.

There is so much being written on evolution today, and so much of this written matter (perhaps 90%) plainly shows the incompetence of the writers, that we are glad to welcome a work which clearly states the whole essence of the problem as it stands, does this in a brief space, and argues on it as only one can do who is at home both in Catholic philosophy and modern science. Fr. Frank has a gift of lucid expression, uncommon even in text-books of philosophy, and his ability as a scientist and a sound thinker appears throughout his book.

But what are we to think of his theory of evolution and of his argumentation? Certainly, the theory is novel and interesting, and Fr. Frank is well supplied with facts and principles to support it; but, as he himself admits, the theory is not strong enough to impose itself upon our assent or to produce a firm conviction as to its truth. As to the argument itself, of course it presupposes a number of metaphysical notions, such as that of the meaning of *materia prima*, the mode of substantial change, and the resultant character of the unity in composites. And here Fr. Frank does not claim for his own interpretations any preponderant weight of agreement among Scholastics, but rather admits that they are highly controverted.

C. J. CALLAN, O.P.

THE PROPHETIC FUNCTION

What was the concept of the function of a prophet amongst the Israelites of old? This is naturally the first of a number of interesting

and important questions in connection with the *charisma* of prophecy, which will occur to a student of Sacred Scripture. He will also be glad to have in short synopsis a history of Old Testament prophetic activity. He will, above all, be eager to read a keen analysis of the psychological conditions of prophetic revelation, a study of the inter-operation of the human mind and the supernatural *charisma* by which God has produced the prophetic messages preserved in the Bible. Answers to these queries, and answers developed in uttermost detail and thoroughly documented, may be read in the bulky volume issued a year ago by Fr. van den Oudenrijn, O.P., Lector at the Collegio Angelico at Rome.*

In his opening tract the author, analyzing the term *προφήτης* etymologically, explains that "prophet" signifies basically "one who speaks for God" (as modern commentators generally aver)—rather than "one who tells beforehand future events," as medieval writers often defined the word. The broader concept was certainly that of the Jews, who did not restrict the appellation of "prophet" to those who foretold the future, but extended it to all who spoke or wrote or claimed to speak in God's name, or in any manner delivered a message by His authority.

A most useful chapter in this book is that on the "Limitations of Prophetic Cognition." One would be far from truth in imagining that the prophets (strictly so called), as also other Scriptural writers, always had a clear, definite, and detailed understanding of the divine message communicated to them. Again and again they saw their visions only "as in a glass, darkly" (I Cor., xiii. 12). And the obscurities thus attached to prophetic communications make the understanding of the latter all the more difficult. Indeed, in many a case of prophecy strictly so named, an adequate evaluation is not reached until a fulfillment has taken place. "A fulfillment" is used advisedly here, for, of one and the same prophecy there may be in fact several "fulfillments," or rather stages of fulfillment, such as a Judeo-Israelitic, a Messianic, an ecclesiastical (pertaining to the Church), and an eschatological. Thus, some details of a prophecy may apply rather to one than to another phase of its content.

As to the subjective condition of a prophet, both on the occasion of receiving as well as on that of transmitting his supernal message, it must be said that he was never bereft of judgment, irrational—the contrary being frequently the case with shamans, dervishes, ancient and modern heathen soothsayers, etc. These latter, when producing their oracles, are often phrenetic, or apparently possessed by an alien personality. Such never was the case with prophets having a genuine divine

* De Prophetiæ Charismate in Populo Israelitico: prælectiones exegetico-dogmaticæ quas Romæ habebat M. A. van den Oudenrijn, O.P. (Rome). Large octavo, 407 pages.

commission. It is true that in rare cases these were rapt in ecstasy; but this was only an abstraction of their senses from earthly and exterior objects in order that the full vigor of their minds might be concentrated on receiving the sublime content of an especially elevated divine communication.

Fr. van den Oudenrijn's book is an excellent sample of the thorough scholarship that is available in the "Higher Scripture Course" recently opened at the Collegio Angelico at Rome. The purpose of this special course is to prepare scholars (who already have a degree in theology) for the special examination in Scripture Science before the Biblical Commission. For such as already have had sufficient training in Hebrew and Biblical Greek, the course covers two years, embracing both lectures on theory and practical exercises. Scholars working for the special Doctorate in Holy Scripture are given opportunity to study one or more of the extra-Biblical Oriental tongues, whichever they may prefer. The professors for giving this course are chosen from divers nations, and of course are all at least licentiates of the Biblical Commission.

J. SIMON, O. S. M.

THE MARYKNOLL MOVEMENT

The Catholic Foreign Mission Society of America, popularly known as Maryknoll, although an infant in comparison with European mission centers, has accomplished much since its inception. On April 27, 1911, the hierarchy of the United States "heartily approved the establishment of an American seminary for foreign missions . . . and warmly commended to the Holy Father the two priests (the Revs. James A. Walsh, of Boston, and Thomas F. Price, of North Carolina) mentioned as organizers of the Seminary." On the feast of Sts. Peter and Paul, June 29 of the same year, Cardinal Gotti, Cardinal Prefect of the Propaganda, formally authorized the two priests to begin the work. From Hawthorne (aptly called the Bethlehem of the Society) to the present site at Maryknoll (styled by the founders, Nazareth), the way was long and difficult, but faith in Christ and hope in the generosity of the American Catholics smoothed over every obstacle and made the venture a success. Sixteen years after its foundation, Maryknoll may now point with pride to missions in China, Korea, Manchuria, Hawaii and the Philippine Islands, with local centers at Los Angeles, San Francisco and Seattle.

From the pioneer days the founders strove to give the future missionaries a sound training in Philosophy, Theology, Holy Scripture, Canon Law, Church History, and the other branches of learning so necessary for every priest. The Seminary was opened at Maryknoll, and, as feeders, preparatory colleges were established at Scranton and

Los Palos. Excellent faculties were recruited from the Order of St. Dominic and from the ranks of the secular clergy, and the standard of teaching was thus high. Recognizing that, in addition to piety and zeal, the missionary needed knowledge to enable him to cope with pagan and non-Catholic objectors, it was planned to give the more promising students every advantage in perfecting their education. Several students and priests went to Rome to study at the fountain-head of Catholicism, and in 1922 six deacons and one priest were sent to the Catholic University at Washington with the explicit permission of the Propaganda. A modest home has been established at the Catholic University (known as Maryknoll), and every year students are enrolled. The faculties of the Seminary and the preparatory colleges have been largely drawn from the graduates of the University.

An alumnus of the University, Rev. George C. Powers, A.M., S.T.D., has written a work entitled "The Maryknoll Movement,"* in partial fulfillment of the requirements for the degree of Master of Arts. Dr. Powers was exceptionally well fitted for the task, as he entered the collegiate department of Venard college in 1915, and also made his seminary course at Maryknoll. A living witness to the occurrences of twelve years, aided by a personal diary and guided by the documents in the archives of Maryknoll, into which he delved with praiseworthy zeal and perseverance, he has written a book creditable to himself and the Society. Gifted with a love for research, patient, painstaking and accurate, his story is both authentic and complete. The reviewer has been connected with Maryknoll almost from its inception, and is able, therefore, to pay a personal tribute to the worth of the writing of his old pupil, Dr. Powers. For those who know Maryknoll, it will recall with pleasure and satisfaction traditions of the past and renew their interest in this providential institution. For those who have not known her, it will bring the realization of the fact that Catholic America, true to the commands of Christ and following in the footsteps of every other converted nation, is sending forth her sons and daughters to carry the light of faith to heathen nations.

THOMAS P. PHELAN, LL.D.

A CATHOLIC SYNOPSIS OF THE GOSPEL

The importance of studying and meditating on the Holy Gospels need not be insisted on, for in them are contained at once a summary of all Christian revelation and the supreme example of holiness. Hence, St. Augustine says that of all parts of Scripture we should prefer the Gospels.

* *The Maryknoll Movement*. By the Rev. George C. Powers, A.M., S.T.D. (Catholic Foreign Mission Society of America, Maryknoll, N. Y.)

A difficulty that hinders many from reading these divine records themselves, or which makes their reading produce a confused or fleeting impression, is that, since the purpose and leading ideas of each Gospel are entirely different, and since the Evangelists in narrating the deeds and words of our Saviour seem to have paid little heed to the order of time and the sequence of events, it is not easy when one reads one Gospel after another to locate the various happenings as to the precise moment of their occurrence.

In the second century, Tatian endeavored to remove this difficulty by writing his *Diatessaron* (or Greek Gospel Harmony), in which all the Gospels are given conjointly. This work met with great favor for a time, but its method was defective, inasmuch as the text of each Gospel was not presented in its entirety. While it is true that there is but one Gospel—if we consider the sense of the Holy Ghost inspiring the writers—it is no less true that the inspiration was given through four instruments, each of whom had his own distinct characteristics; and hence justice is not done to the different Gospels, if their texts are presented in a mutilated form.

A better plan than that of Tatian is to set the Gospel texts side by side in parallel columns, whenever the passages deal with the same events, an arrangement similar to that followed in Origen's *Hexapla* and *Tetrapla*. Synopses of this kind have been made in recent times for the Greek text by various non-Catholic critics, among others by Tischendorf, Huck, and Larfeld. Such tables were drawn up by these scholars for the sake of convenience in treating the Synoptic Question, and not because they thought it possible to form a chronologically arranged life of Christ from the Gospels, even where the veracity of the sacred writers was admitted. Hence a reliable Synopsis of the Gospels prepared by a Catholic authority on Scripture was a great desideratum.

In his Introduction to his "Synopsis Evangelica,"* recently published, Fr. Lagrange says that he had contemplated such a work from his student days at St. Sulpice, and had often attempted it, but without success. But now, after he has given many years of careful study to the Evangelists, and has not only considered each one singly but has compared them one with the other, and has completed his commentaries on all their writings, the doubts of early years concerning the chronological order of the events in the life of Christ have disappeared, and he feels able to arrange the passages according to the order of time.

St. Luke is taken as the guide among the Synoptists, because he nar-

* *Synopsis Evangelica. Textum græcum quatuor evangeliorum recensuit et juxta ordinem chronologicum Lucæ præsertim et Joannis concinnavit R. P. Maria-Joseph Lagrange, O.P. Sociatis curis R.P. Ceslæi Lavergne ejusdem ordinis. Barcinonæ apud Editorial Alpha, Via Laietana 30.*

rates more than the other two, and expressly promises to arrange the events according to their actual sequence; while John, who wrote last of all to supplement the others, and whose Gospel makes the time-setting very conspicuous by the prominence given to the dates of feasts kept by Our Lord, is held as the final authority in case of doubts.

Fr. Lagrange adds to his work a "Conspectus Geographicus," a map showing the chief localities of Palestine and Jerusalem that are mentioned in the Gospels, and a "Conspectus Chronologicus," which indicates the months of the chief happenings of the public ministry.

The volume is clearly and beautifully printed, the text of the Evangelists is given in Greek arranged in parallel columns, and the various sections are preceded by Latin headings. It is very well adapted for classes in the New Testament, as well as for private reading of the Gospels. Teachers, students, preachers and all lovers of Scripture are once more under a great debt of gratitude to the distinguished and venerable head of the Biblical School of Jerusalem. Though now well along in years and burdened with physical infirmities, he continues, like another St. Jerome, to give his days and nights to the study of the Word of God, and to illumine the world with the light of his scholarship. May the "Synopsis Evangelica" be widely read, and its author be spared for still other works in this field which he is so preëminently fitted to produce!

C. J. CALLAN, O.P.

Other Recent Publications

Psychologia Speculativa in Usum Scholarum. Auctore Josepho Frobes, S.J. Tomus II. *Psychologia Rationalis* (B. Herder Book Co., St. Louis, Mo.).

In his previous volume devoted to the sensitive soul, Fr. Frobes introduced from the investigations of recent modern scientists many facts, laws, theories and explanations unknown to Aristotle and the Scholastics, and which have an important bearing on speculative psychology. Empirical science does not play so important a part in this second volume. On the one hand, the Scholastics themselves gave far more attention to the study of the rational soul on account of the relations of this part of psychology to logic and ethics; on the other hand, experimental psychology has only recently taken up the study of the higher functions of the soul, and hence the facts and laws it has collected regarding them are far less than those concerning the sensitive functions. Furthermore, many of the empirical psychologists are followers of false systems (such as sensism, determinism, if not of positivism itself), according to which all consideration of the soul should be omitted. Thus it happens that modern science offers much less here that can modify or amplify the teachings of Psychology, than in the part on the sensitive soul; on the contrary, it teaches many things that need to be corrected or rejected.

This volume has three sections, devoted to the intellect, the will, and the soul. This order of treatment, which is also followed in some other Neo-Scholastic works, has the advantage that it calls attention to the fact that Scholastic Psychology is not *a priori* like that of Descartes or Wolff, who in geometrical fashion deduced all the properties of the soul from the concept of its essence. The Scholastics have argued from experience—especially internal experience—in every part of Psychology; and, while they have usually treated the soul before its faculties, this has been with a view to synthetic presentation and a combination of induction and deduction. Nevertheless, Fr. Frobes' arrangement is useful, since it agrees with that followed by scientists, and thus makes his refutation of modern errors more striking and decisive.

Elizabeth Seton. By Madame De Barberey. Translated by the Rev. Jos. B. Code (The Macmillan Co., New York City).

Elizabeth Ann Bayley was born in New York, August 28, 1774, and married William Magee Seton, January 25, 1794. After she had become the mother of five children, three girls and two boys, her husband's health began to fail. For the sake of his health she crossed the ocean with him to become the guests of the Filicchis, with whom Seton was commercially connected. After arriving at Leghorn, Italy, they were subjected to a long and severe quarantine. Shortly afterwards William Seton died of what seems to have been tuberculosis. In the Filicchi family Madame Seton saw something of real Catholic faith and life, and began to have misgivings with regard to her own Episcopalian Protestantism. After her return to New York she became a convert, not without going through a period of spiritual suffering in doubt and anxiety. Her people turned against her, and for some time she had to earn the necessary means to support herself and her children by teaching. After sundry vicissitudes she became the foundress of the Charity Sisters, with their cradle in Emmitsburg, Maryland. The undertaking was providentially directed and prospered in poverty. Madame Seton died in Emmitsburg, January 4, 1821.

There is considerable unsound and verbose sentiment in the story, and the diction of the translation is not faultless. Fortunately there is a fully redeeming virtue in this work: its subject is allowed to speak for herself by means of her many letters and journals. And here one can see the difference and the contrast between language that is sincere and unaffected, never straining after effect, and language that is wanting in these qualities. Mother Seton's style has literary finish and her diction is surprisingly good, though there are a few minor slips such as will steal into letters that are not critically read over by the writer. She seems to have had a special talent for literary expression and a genius for finding the right word, but even so one is struck by the virility of her style, though she never ceases to be a woman in her philosophy of life and in her feelings.

One cannot help being charmed by the genuine sentiments of her letters and their consummate literary artistry. She did not aim or strain after anything, but simply wrote what was in her mind and heart. She charms and moves and convinces, because she is always sincere. It is difficult to

speaking of oneself in either praise or blame without striking a false note, but she always rings true even in her bits of self-depreciation. She turns her mother's heart inside out, but she is so honestly sincere that she never degenerates into sentimentality even when she places no restraint on her feelings and their expression.

Her story is interesting and instructive and fascinating for everybody. Like many other earnest converts she found true in her case the words of the Psalmist (Ps. cxviii., 85): *Narraverunt mihi iniqui fabulationes, sed non ut lex tua*. People of the world will be both sobered and charmed by her experiences and intimate self-revelations. Mothers may learn from her how to love their children. Converts and non-Catholic readers will be stirred by her utter religious seriousness before and after her conversion. Professed religious may learn much from her who was not only a model mother but also a model religious and never swerved from the injunction (*Æn.*, vi., 629): *Carpe viam et susceptum perfice munus*.

Whether Mother Seton will be found worthy of canonization does not matter much to the reader of this life-story. By virtue of her work and of its results, she is an outstanding personality in our American Church history, and this "Life," with all its minor defects, should make her better known and an inspiration and encouragement for more religious living.

F. W.

The Link Between Flemish Mystics and English Martyrs. By C. S. Durant (Benziger Bros., New York City).

The story of the persecution of the Catholics of England from the revolt of Henry VIII until the beginning of the last century and the loyalty of many to the Ancient Faith from the days of Edward VI, Elizabeth, the Stuarts and the Georges, has been frequently told. But the history of the exiled priests and nuns on the Continent, and their return to England in happier times, is known only to the few who have read Dr. Gilday's splendid work, "The English Catholic Refugees on the Continent, 1558-1795," and especially Volume I of "The English Catholic Colleges and Convents in the Catholic Low Countries."

The author of the present volume relates the adventures of the children of the Martyrs who crossed the seas to seek education and to foster that spiritual life denied them in their native land. Many of these English maidens consecrated themselves to God's service in the cloister and founded convents at Bruges, Louvain and other hospitable towns. There the daughters of the English nobility were educated, there many of them learned to love the sweetness of the religious life and embraced the holy state, and there too were trained the future nuns who in God's own time returned to England to continue the unbroken continuity of the convents of the Low Countries at Newton Abbot and Hoddesdon. Their first foundations may be traced in spirit and traditions to the earlier Augustinian Canonesses, and from them to the monks of Windesheim and the great Flemish mystics—John Ruysbroeck and Gerard Groote, culminating in Thomas a Kempis and *The Imitation of Christ*. "Thus, the offshoot of Catholic

English heroism was grafted on this old Flemish mystic tree with results glorious to contemplate," says Cardinal Bourne in his splendid Preface.

The book is both inspiring and instructive. It brings the reader into the realms of asceticism, and shows him the prayerful life of these exiled Britons, harbingers of the Second Spring in the land of St. Augustine. It is likewise interesting for the student, as it sheds a flood of radiant light on the history of the period, especially on the home life of the Dutch and English Catholics, and shows the indomitable faith of many of the English Catholics, who surrendered position, property and even life itself, rather than barter their eternal inheritance for worldly peace. T. P. P.

Holy Week, the Complete Offices of Holy Week in Latin and English. A New Explanatory Edition. By The Rt. Rev. Abbot Cabrol, O.S.B. (P. J. Kenedy & Sons, New York City).

Holy Week is the most important of all the liturgical seasons. The moving ceremonies full of profound meaning which the Church has instituted for the commemoration of the Saviour's last days on earth are well adapted to impress upon the mind the meaning of the mysteries of Redemption and to fill the heart with grateful love of Jesus Christ. It is the earnest desire of the Church that her children should spend Holy Week in recollection and prayer, and there is nothing that can better serve such a purpose than assistance at the solemn rites. Abbot Cabrol has done well, therefore, to publish separately his Holy Week Book, giving a full explanation of the various ceremonies with their mystical meaning.

Legislation on the Sacraments in the New Code of Canon Law. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California, Professor of Moral Theology and Canon Law (Longmans, Green & Co., New York City).

A previous volume of Dr. Ayrinhac's Commentary on the Code of Canon Law having been devoted to the Sacrament of Matrimony, the present treats of the other six Sacraments. The Canons on the Sacramentals are also treated here. Those who are acquainted with the four volumes of this work that have already appeared, are familiar with the method followed in this Commentary. The Canons are stated in turn in clear language, explanations are added where necessary, the history of the discipline throughout the centuries is sketched, that of the Code compared with that which preceded, and the main applications of the law are pointed out. The chief difference observed in this volume from its predecessors is that the Latin text of the Canons is no longer given, and a paraphrase takes the place of the English translation. This allows more room for the interpretations and introductions, and is not a detriment, since the student can easily consult the Codex in a separate volume. The references given at the head of the main divisions of the volume are also an improvement.

The Evolutionary Problem As It Is Today. By Sir Bertram C. A. Windle, Sc.D., Ph.D., LL.D., F.R.S. (Joseph F. Wagner, Inc., New York City).

The readers of this REVIEW who followed with great satisfaction its re-

cent series of articles on Evolution written by the distinguished scientist, Sir Bertram Windle, will be glad to know that those papers have now been gathered into book form under the title given above. For the benefit of those who did not see the issues in which these articles appeared, let it be said that the purpose of the series was to give a plain statement of problems of the origin of species and of the claims made by Evolutionists, to define the meaning of the terms "species" and "evolution" as they are understood in the present question, and to give an impartial judgment on the status of Evolution as a scientific teaching at the present moment. Thus are all the important aspects of a leading question of our time successively discussed; and, since the author is admirably qualified by his wide learning, experience and impartiality to deal with this question, there were many requests that the papers be collected into a book, so that they might have a wider diffusion and be made more accessible for students and inquirers. The accurate and up-to-date presentation of the facts given in this book and its sound interpretations and conclusions make it a very valuable help as an antidote to the false and irreligious science and philosophy that have so much vogue today. The style, far from being dryly scientific or technical, is simple and interesting, and enable the reader to study a difficult problem with ease and pleasure.

Confessionum S. Aurelii Augustini Libri Decem. Cum Notis P. H. Wagnereck, S.J. (Frederick Pustet Co., Inc., New York City).

This little volume is the seventeenth in the series *Bibliotheca Ascetica* of which Fr. Francis Brehm is editor. In his Preface, Fr. Brehm gives a short sketch of St. Augustine and also of the author of the Notes that are added to this volume. The latter, Fr. Henry Wagnereck, S.J. (1595-1664), a Bavarian, was the author of many books on the subjects of philosophy, theology and canon law. The Notes which he added to the Confessions of St. Augustine are very useful, since the great Doctor of Hippo, on account of the very sublimity of his subjects, is not always easy to understand. Moreover, the errors of the Manicheans, to which Augustine constantly refers throughout this work, need some comment from history or theology or from the other writings of the Saint.

At the head of each chapter Fr. Wagnereck has also placed a short title which summarizes what is to follow, so that the reader is enabled to have a general idea of the thought from the beginning and to read throughout with more ease and understanding. A summary is also provided for each Book, with a view not only to assist the memory but to keep the order and connection of the whole work ever before the mind.

The "Confessions" were a favorite book of spiritual reading (even during the lifetime of St. Augustine, as he himself tells us), and they can be read with no less profit today, if they are not only understood, but also taken to heart as lessons and directions. Fr. Wagnereck, therefore, is not content to add notes and summaries to help the understanding. He has also placed after the principal chapters one or more salutary thoughts and applications designed to assist the reader in drawing spiritual fruit from St. Augustine's words.

The purpose of this edition being utility and convenience, Fr. Wagnereck

felt obliged to omit the last two books of the "Confessions," which are concerned with various intricate problems that are not of general interest, and would also necessitate his giving his notes and applications such development as would properly belong only to a commentary.

Acquaintance with the Fathers of the Church is a great help to a priest, not only in nourishing his own spiritual life, but also in breaking the bread of life to the faithful. This is especially true in the case of St. Augustine, in whom wisdom, piety, unction and eloquence are preëminent. This edition of the "Confessions" is, therefore, a useful book of spiritual reading for a priest, and will moreover serve as a remote preparation for his preaching on account of its noble thoughts and expression.

The High Way of the Cross. By Fr. Placid Wareing, C.P. (P. J. Kenedy & Sons, New York City).

The Passion and Death of Christ have been the theme of many authors. Yet, however much has been written about His Sacred Passion, the story is not exhausted. We love to read and see new books dealing with His Death, for we know that by His Death alone we have been redeemed. Hence it is the purpose of the author of this little book to set before the reader, in successive pictures, the story of Him Who died to free mankind. The events of His Sacred Passion are narrated in clear and simple language. We follow Christ from the Cenacle to His Sepulchre. No event is omitted. The story is told with the purpose of stirring up the reader to a greater love of Christ crucified. No attempt is made at scholarship, and perhaps at times the events shift too quickly. To the reader the author has left the duty of making his own meditation on each scene of the Sacred Passion of Christ. We welcome this little book and trust that it will draw many to study more and more the Passion, thus bringing them to a greater appreciation of the Crucified Redeemer.

Dies Iræ. *The Sequence of the Mass for the Dead Dogmatically and Ascetically Interpreted for Devotional Reading and Meditation.* By the Rev. Nicholas Gihl, D.D. Translated from the Fourth German Edition by the Rev. Joseph J. Schmitt (B. Herder Book Co., St. Louis, Mo.).

The *Dies Irae* (now almost universally attributed to the Franciscan, Thomas of Celano, a companion of St. Francis of Assisi and his first biographer) is one of the sublimest of sacred poems, and has deservedly held for centuries a place in the Mass for the Dead on account of its spirited description of the Judgment and its pathetic prayer for pardon. Originally it was intended, like the *Stabat Mater*, for private meditation. Surely there can be no more profitable meditations than those which are found in this marvellous Sequence—the end of the world, the Last Judgment, the love of God, the mercy of Christ. And, if we seek for a graphic and stirring portrayal of these solemn spiritual realities, surely we shall find it in the stanzas of Thomas of Celano. For who has ever expressed in accents more tender and touching the soul's petition for pardon that it may not be lost on the great day of the Lord? Fr. Gihl's interpretation of the sixteen

stanzas and concluding lines of the *Dies Irae* forms, therefore, an excellent book for spiritual reading and meditation. It is also well suited to serve as the groundwork for a series of instructions on the Last Things.

The Life of Prayer in a World of Science. By William Adams Brown, Ph.D., D.D. (Charles Scribner's Sons, New York City).

"In many ways," says the author of this volume, who is a Protestant, "science has transformed our world and in the process put obstacles in the way of our praying." To begin with, slowly but surely man's control over nature is increasing, and his need for prayer in the older sense of that term has grown correspondingly less. Then "psychologists have been dissecting the inner life as the botanist dissects a flower, and they have found no convincing evidence of the soul," and so have resolved prayer into auto-suggestion. Finally, science often generates a temper of mind that is fatal to prayer—the questioning, critical attitude that substitutes the religion of of the quest for the religion that has found.

These the author believes are the special obstacles characteristic of our times which make prayer more than ordinarily difficult for many people, and which chiefly account for the decline in the practice of prayer in the religious life of this generation. He approaches the subject of prayer, therefore, from the viewpoint of the modern scientific habit of mind, taking up one by one the difficulties which it offers, and pointing out that, far from being the insuperable obstacles they are often assumed to be, the findings of science can be made to minimize the difficulties and to assist one in mastering the art of prayer.

Dr. Brown has made extensive use of Catholic authorities in the preparation of this work, and devotes ten pages to the subject, *What Protestants Can Learn From Catholics*. Here he singles out for special praise the "Introduction to a Devout Life" of St. Francis de Sales, the "Spiritual Exercises" of St. Ignatius, and the Interior Life.

The Defence of the Catholic Church. By Francis X. Doyle, S.J. (Benziger Bros., New York City).

The present volume is the first of a series of four textbooks which are designed for collegiate use in the field of Catholic Apologetics. The arrangement follows the usual trend of apologetical works, but has an added feature in that it includes the complete text of the Four Gospels. The author has wisely included the Four Gospels in this single volume in order to make the student reasonably well acquainted with the earthly life of Christ and to furnish instant references to the matter in hand. Readings in the Gospels are assigned for each lesson, which do not as a rule coincide with the doctrinal treatise that is set forth. We must make allowances here, however, for the author, in order to effect such a connection, would have been forced to abandon his primary purpose of presenting the life of our Divine Lord in the generally ascertained chronological sequence. The plan followed is better.

As a textbook for colleges, Father Doyle's book may be unqualifiedly

recommended and it is to be hoped that the companion volumes of this present series may soon follow. It is a textbook that should prove attractive to the student as well as stimulating to the teacher. Fault might be found with the rather sketchy treatment with which some of the less important facts in Catholic doctrine are dealt, but we can hardly offer criticism on that score. Father Doyle has produced a book of Apologetics that will fulfill the necessary requirements of collegiate usage and at the same time will prove less cumbersome than so many of our doctrinal treatises. We look for a wide acceptance of this book in Catholic colleges throughout this country.

G. C. P.

Planting the Faith in Darkest Africa. The Life Story of Father Simeon Lourdel. By F. A. Forbes (B. Herder Book Co., St. Louis, Mo.).

Readers familiar with the present author's biography of Pius X will scarcely need urging to read this story of the missionary labors of Father Simeon Lourdel. Briefly the life of Father Lourdel is the story of Calvary and Easter reenacted in the "Dark Continent." As one of the first companions of the illustrious Cardinal Lavigerie, and one of the chosen band of White Fathers who in 1879 blazed their way into a then practically unknown land, Father Lourdel had the special privilege of being the first Catholic missionary to penetrate into the present flourishing mission field of Uganda. His life there had its trials, but he regarded all as the expected lot of the missionary. From Africa he writes: "The lot of a missionary, stripped of all illusion, is this: to live for the love of God a humble, hidden life in a hut or tent tending foul sores and diseases, to work on perhaps for years without making a single conversion, fighting all the time against the temptation to discouragement at the sight of all the good that you might be doing, and are not. This is what it means. Yet, if, by the grace of God, you feel the call to it, come to us, for you will be a true apostle." Father Lourdel had no illusions about the task to which he had dedicated his life, and while his was not to be the privilege of joining the chosen group of martyrs in whose blood the Church in Africa was nourished, he contributed no small share in strengthening those who were chosen. In this story of the African missions there is again the picture of the Church living through the sorrows and glories of her Master, and the brightest pages of the earlier persecutions of the Church afford no more sublime picture than is this. A volume such as the present one is a real service to the cause of the missions.

A History of the Seal of the Confessional. By the Rev. Bertrand Kurt-scheir, O.F.M., D.D. Authorized Translation by the Rev. F. A. Marks. Edited by Arthur Preuss (B. Herder Book Co., St. Louis, Mo.).

Strange as it may seem, no complete history of the seal of the confessional appeared until the year 1912. There was a treatise published by Fresnoy 220 years ago, but, as its material was exceedingly meager and fragmentary, it cannot rightly be called a complete history. The 1912 work referred to is that of Fr. Kurtscheid, which has the merit not only of being a complete history of its subject, but also of giving a treatment of the theological,

canonical and civil law aspects. Moreover, since fifteen years have passed from the time of the first edition, the author has brought his work up to date by adding much new material which he has collected, many new texts, and the regulations of the Code of Canon Law. Thus, this English edition presents an up-to-date revision of the 1912 original.

Vest Pocket Book of Catholic Facts. By the Rt. Rev. John Francis Noll, D.D. (Our Sunday Visitor, Huntington, Ind.).

Though small in size, this work is a veritable encyclopedia in contents. The busy Catholic who wishes to know more about his religion but has not the time to read large books, and the non-Catholic who is seeking for a brief statement of the teaching, practice and polity of the Church, will welcome Bishop Noll's "Vest Pocket Book" as perfectly suited to their needs. Priests and teachers of religion will find it a most useful book of reference, enabling them to secure information readily and without loss of time. The arguments for religion, Christianity and the Church are presented in a striking and convincing manner; the teachings of the Church are explained in a clear and interesting way; the questions usually asked by non-Catholics are given and answered. The section on *Religious Statistics and Data*, written chiefly from information gathered by the author personally on visits to various countries, is an invaluable feature of this excellent book.

Brother John; A Tale of the First Franciscans. By Vida D. Scudder (Little, Brown & Co., Boston).

Brother John, as its complete title tells, is a story of the First Franciscans. In its entirety it goes to show that, though the followers of Francis were not of the World, yet they were in it and had to cope with its problems, not the least of which for them was an insinuation into their ranks of its worldly spirit. In their handling of this problem, the character of Brother John, the main figure of the narrative, is developed, and we see him taking sides with those who thought that Francis had chosen the better part and not Brother Elias. As one follows John through the pages, there rises a certain sympathy for him, not alone because of his youth and joyful spirit, but also because of his sincere efforts to choose the right amid the difficulties presented by the selection of either party—that of the so-called true sons of Francis or that of the innovating Elias. As a narrative, this book of Miss Scudder's furnishes a few pleasant hours, and from the perusal of its pages one gets a sympathy for the Franciscan spirit and an entertaining picture of the early days of the Order.

The Radiant Story of Jesus. By Alphonse Sèche. Done Into English by Helen Davenport Gibbons (The Century Co., New York City).

This life of Our Lord was written not so much from the religious as from the cultural point of view, and the readers whom the author chiefly had in mind were the young and those who do not go to church. Because so many of the present generation are confessedly ignorant or unconcerned in

matters religious, but are yet aware that a knowledge of the story of Christ would open to them a whole domain—spiritual, literary, artistic—that is now closed, he has written for them this book as a guide to the history of the Gospels and of the morality, mysticism and culture that has been inspired by them. The story is told in simple language, to a large extent in the very words of the Evangelists; sentimentalism is avoided, but the beauty and charm of the life of Christ is strikingly depicted. M. Sèche borrows from the imagery and vocabulary of the Old Testament, and seeks inspiration in the art of the Middle Ages and in the liturgy of the Church, as well as in the more beautiful of the apocryphal gospels or legendary texts of the Middle Ages. Every passage not taken from the Gospels is starred, and so without any embroidery of imagination or of picturesque language, the reader is enabled to follow the divine life in its simple outline and at the same time to perceive its radiance and glory.

For those for whom it was written, this volume will no doubt be of great benefit, introducing them to the life of Jesus and impressing them with His greatness. It cannot be said, however, that this book will give an adequate view of its subject, for professedly it does not deal with the religious or doctrinal aspect: just as Renan sought to set aside all that was miraculous in the Gospels, so does Sèche abstract from the teaching there delivered. Our Lord was God as well as man and He delivered a divine revelation. These are two primary messages of the Gospels, and it cannot be said that they are brought out in this book. On the contrary, we have noticed no reference to the divinity of Christ in its pages, but have observed a number of places where His teaching is passed over hurriedly or given a non-Catholic expression (cfr. pp. 153, 372, 373).

Greek Culture and the Greek Testament. By Doremus Almy Hayes (Abingdon Press, New York City).

This book is professedly a plea for a wider and more intelligent study of the Greek Classics and the Greek New Testament. There is much to commend in this work, as the author demonstrates a knowledge of the Classics that only the intimacy of a life-long association could give. In presenting his case, however, Dr. Hayes adds little to the persuasiveness of his plea by occasional sweeping and faulty generalizations. When, for instance, he informs us that "Modern Theology has not transcended the moral notions of Æschylus and his school" (p. 25), it appears that he is not as well acquainted with theology as with the Classics. Again we are told (p. 216) that Western Europe awaited the fall of Constantinople before "the darkness" of medieval "ignorance" vanished in the superlative light of the new learning. Even a cursory knowledge of the fourteenth and early fifteenth centuries would have saved the author from venturing that opinion.

It is such faulty statements that do harm to an otherwise eloquent and convincing plea for a better appreciation of the value and beauties of the Greek language. A more restrained plea—one that readily admits the difficulties as well as the attractions of its study—would be a valuable contribution to the literature that is designed to quicken the interest of educators

and students in the store of beauty and culture held by the language of Hellas—a treasure that is sealed from the knowledge of all too many.

G. S. P.

God in His World. By Edward F. Garesché, S. J. (Frederick Pustet Co., Inc., New York City).

This is the second series of "God in His World" by Father Garesché, and will be welcomed in a special manner by those who read his first series. In spirit, the author of this book takes the reader to ten famous places in Catholic history. The work relates in a most vivid manner the personal impressions and experiences of the author in his recent trip through Europe. Some of the subjects treated are Lourdes, the Passion Play at Oberammergau, and a day at Barcelona. There are ten such subjects in all, covering over two hundred pages, making it possible for the author to go into detail concerning his trip and what he saw. Those who are acquainted with Fr. Garesché's books know his style. It is pleasing and very easily read. We need many books such as this to set before the world the visible effects of God working in His Church. Too often we forget that the days of miracles are not passed, and hence we need some one to remind us that God is the same today as He always has been, and works ever in the same way. This the author has done.

Recent Foreign Works

Explication Dogmatique sur le culte du Cœur Eucharistique de Jésus. Par le R. P. Ed. Hugon, O.P. (P. Téqui, Paris).

A devotion, to be solid, must be built on the foundation of Catholic dogma. Such a devotion is that to the Eucharistic Heart of Jesus. To be convinced of this, one needs but read the above work, in which the late Fr. Lepidi, Master of the Sacred Palace, points out clearly and briefly the meaning and advantages of this devotion. Fr. Hugon has reëdited this work, adding a preface, annotations and a historical supplement, which increase the value of this useful little book of asceticism and doctrine. It is unnecessary to state that a work coming from two such authorities in theology and mysticism is both solid and pious, and that its use will be profitable for instruction and edification.

Les Deux Grandes Dévotions de l'Heure Presente. Devotion à l'Eucharistie et Devotion au Sacré-Cœur. Par L. Garriguet (P. Téqui, Paris).

Abbé Garriguet condenses here into a book of devotional reading the substance of what is contained in a complete historical and theological treatise on the Eucharist and the Sacred Heart which he had written some years before. The similarities and dissimilarities of the two devotions, their origin and history, and the wondrous effects they produce in souls, are all discussed here in a manner both interesting and inspiring.

L'Evangile de l'Eucharistie. Par Msgr. Pinchenot (P. Téqui, Paris).

The first edition of this book appeared in 1863, and its popularity is attested to by the fact that after 60 years a new (the 7th) edition is called for. The author was Archbishop of Chambéry, and the book contains discourses on the life of Our Lord reproduced in the Blessed Sacrament which he had delivered when he was Archpriest of the Cathedral of Sens. The three parts of the book are: *The Events in the Life of Our Lord*, *The Teachings of Our Lord*, and *The Virtues of Our Lord*.

Nouveau Mois du Sacré-Cœur d'après L'Evangile. Par l'Abbé J. Koenig. Deuxième édition (P. Téqui, Paris).

Here we have thirty meditations on the Sacred Heart for the month of June. Each meditation develops some aspect of the love of Christ for mankind drawn from a Gospel incident, and is followed by examples borrowed especially from the lives of recently canonized saints, to show the power of devotion to the Sacred Heart. The meditations are terminated with a prayer. There is also an appendix containing the Litany, the Act of Consecration, and special prayers for the First Fridays.

Retraite de Premier Communion Solennelle. Deuxième édition (P. Téqui, Paris).

Canon Duplessy of Notre Dame, Paris, is well known in France for various devotional works written for children and for his explanations of the catechism. The work before us contains addresses to children who are making a triduum of preparation for their Solemn First Communion and also two instructions before the reception of Confirmation.

Il Concetto di Ipostasi e l'Enosi, Dogmatica ai Concilii di Efeso e di Calcedonia. Dal Dott. Andomenico Sartori (P. Marietti, Turin).

This study which is of interest to philosophers, theologians and historians, treats of the phases of the final dogmatic declaration of the Church concerning the fundamental problem of Christology, the union of the two natures in Christ. The work has two parts. In the first, which is historico-philosophical, the author treats of the concept of hypostasis in its usage among the Fathers and in its relation to other concepts, such as those of essence, existence, person. The second part, which is historico-conciliar, discusses the various stages of the dogmatic controversies of the fourth and fifth centuries and the disputes with the Apollinarists, Nestorians and Eutychians, and terminates with the decisions given by the Church in the Councils of Ephesus and Chalcedon.

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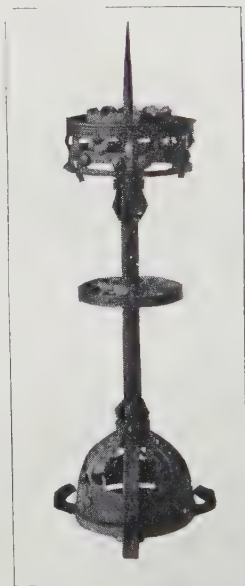
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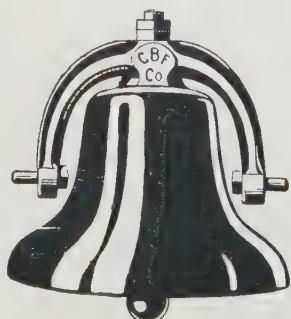
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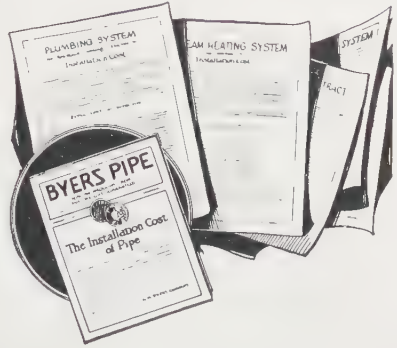
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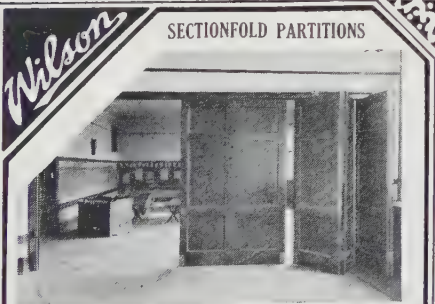
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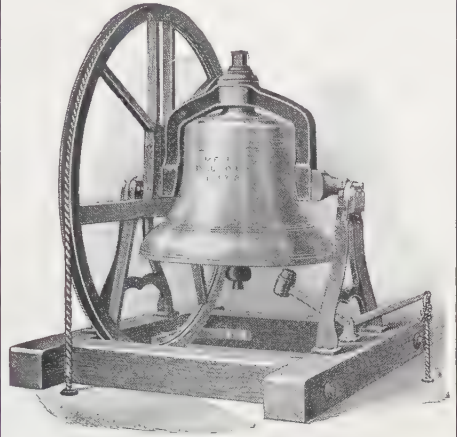
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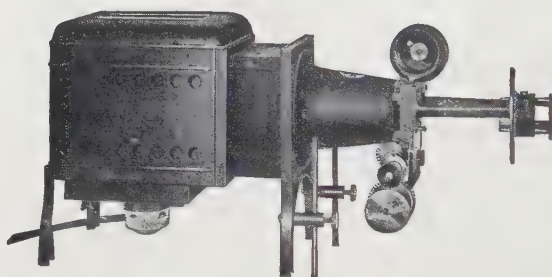
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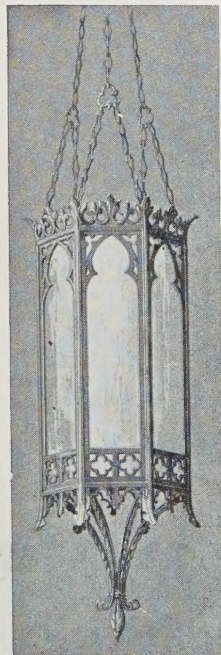
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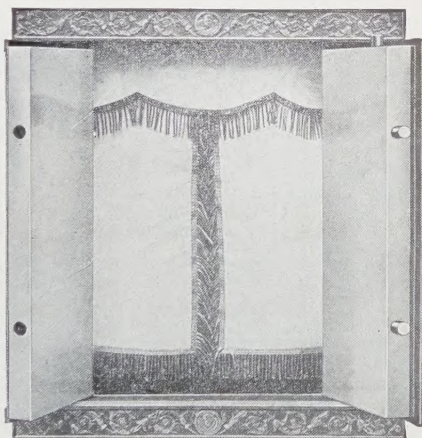
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